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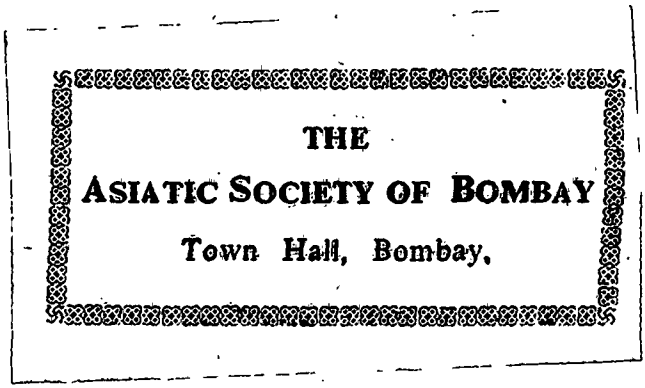

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THE LIFE OF

WILLIAM HEY, Esq. F. R. S.

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THE

LIFE

OF

WILLLIAM HEY, Esq. F. R. S.

MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN LONDON;
HONORARY MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN IRELAND;
OF THE ROYAL MEDICAL SOCIETY OF EDINBURGH;
AND OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF MANCHESTER;
AND LATE SENIOR SURGEON OF THE GENERAL INFIRMARY
AT LEEDS.

BY

JOHN PEARSON, F.R.S. F.L.S. M.R.I.

MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN LONDON;
HONORARY MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN IRELAND;
AND OF THE ROYAL MEDICAL SOCIETY OF EDINBURGH;
LATE SENIOR SURGEON OF THE LOCK HOSPITAL,
AND ASYLUM, &c. &c.

B. 32

" Magnus planè vir, quem votis suis philosophia non potuit æquare; denique minus est quod illa finxit, quam quod ille gessit."

St. Ambros. Vit. Abraham.
Lib. i. cap. ii. apud Calmet.

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PREFACE.

§. 1. WHEN individuals appear in the common circle of life and business, adorned with religion, philosophy, morality, science, and taste, this noble alliance of great and good qualities commands respect, and excites admiration; and the contemplation of men by whom human nature is thus raised above its ordinary level, is calculated to inspire the ingenuous mind with purposes of treading in the same path, and desires of participating in the honours and advantages with which distinguished merit is frequently rewarded.

An ambition actuated and controlled by the love of excellence, in which the desire of superiority is subordinate to the wish. of eminence in virtuous and useful attainments, will be in little danger of urging the mind into culpable excesses, or betraying it into a lawless disregard of the just claims of competition. This aspiring and dangerous passion, thus chastised and reduced into order, may be excited and directed by a view of the character of those to whom honourable distinctions have been awarded, as a debt owing to meritorious diligence and superior public desert; and thus regulated, it will not infringe the claims of benevolence, nor be at variance with the peace and welfare of society. A frank and unalloyed recognition of the superior talents and endowments of others, has been commonly regarded as the laudable effort of an upright and generous mind; and some praise is justly due to the man who confesses his own inferiority, especially where fame is coincident with

power, and reputation is connected with success and emolument. There are many extrinsic and accidental circumstances that tend to repress the risings of jealousy, to weaken the force of envy, and to keep down those selfish and malevolent passions which are adverse to the voice of justice and the suggestions of liberality. Among these may be mentioned great disparity of condition; remoteness of country; dissimilarity of pursuits; the surpassing lustre of powers and attainments, which have risen to an elevation that scarcely allows of any shade; these, and some other causes which exclude, in a great measure, the direct competition of interests and the collision of claims, open the way to a fair and equitable judgment, and permit truth and justice to assert their rights successfully. But when a man is removed from the sphere of contest, and is no longer in a capacity of disputing for victory with his rivals, or contemporaries; when death has abolished all mortal relations, and interposed a barrier

wide as the gulph that separates two worlds; the merits and demerits of the absent candidate lie open to discussion, and his pretensions may be balanced, without necessarily awakening those prejudices and passions which exercise so great an influence in perverting, or colouring, the perceptions of the understanding, and biassing the decisions of the judgment.

Whatever exceptions may be adduced against this train of reflections, and it must be confessed, with some humiliation, that exceptions have existed, yet the representation must be admitted, upon the whole, to be conformable to the truth and reality of things.

§. 2. In producing the life of any remarkable man, to satisfy the curiosity of the public, or to offer an instructive example to posterity, the world has a just right to demand that the representation shall be faithfully

and impartially delineated, that the picture shall resemble the original; that fear, or hope, or affection, or aversion, with every private and personal consideration shall be suppressed, and the image be reflected in its correct dimensions and attitudes. The execution of such an undertaking, whatever may be the purpose and intention of the Biographer, is exposed to obstruction from various and often insuperable difficulties. The life and conduct of a man cannot be pourtrayed with the same exactness and fidelity, as the features of his face, and the shape and proportions of his body; a vast portion of the acts and discourses of men are fleeting and evanescent; they are not unfrequently erased from their own recollection; few and feeble traces of them remain in the minds of their acquaintance; and hence, when no care has been taken to render them permanent, by recording the more important transactions at the time, no means of assisting the frailty, or correcting the infidelity of memory remain. Those who

move in high and important public stations, live so much under the eye of the world, and are engaged by affairs in which the interests and passions of various members of the community are so deeply concerned, that the great distinguishing outlines of their history are not very difficult to be traced, and the more prominent features of their character may be found delineated in the acts and monuments which are customarily preserved. Eminent virtues, conspicuous failings, actions of extraordinary brilliancy, or utility, and those which are remarkably disgraceful and atrocious, cannot be easily overlooked, or forgotten: yet, the memoirs which are founded chiefly upon these, rather exhibit the history of the times, and shew the conduct of the individual in his particular vocation, than unfold the structure, and disclose the principles and sentiments of the man in his simple, natural, unconstrained condition, neither compressed within the forms of an employment, nor encumbered with the trammels of office. When

a man finds himself upon the boards of a theatre, he feels that he must perform the part allotted to him, with spirit and consistency; his talents and ability in supporting the assumed character will be noticed and appreciated, applauded or censured; yet we can learn very little of the internal frame and texture of the comedian; we can acquire only a very superficial acquaintance with the real temper and complexion of his mind, by seeing his professional exhibitions.*

The life and actions of a man in his public and professional character, as a monarch, a statesman, a great captain, a distinguished philosopher, and a learned divine, may be contemplated with advantage by those of equal rank and similar pursuits, and the

* Nothing of reproach, or censure, is intended by this comparison; and if it be not urged beyond the terms in which it is expressed, nothing offensive can be fairly deduced.

public at large may derive gratification and instruction from such records. The capacity, the talents, the skill possessed by the individual, the ends he proposed, the means he employed, the mode in which he fulfilled the duties of his vocation, may be sufficiently conspicuous to justify admiration, or provoke censure; yet we may remain ignorant of the social and moral character of the person, and be as incapable of estimating his worth, as a subject of the divine government, as a man connected by the several relations of civil society to his fellow-men, as if he were a stage player.

Honour and gratitude are due to him from the public, who confers signal benefits on mankind, or on his country, and the meed of his useful and patriotic exertions will not be commonly withheld; his example may be held forth for imitation; and the splendid rewards of his merits proposed as incitements to emulate his laudable qualities: but, unless he

be endowed with virtue and probity, benevolence and humanity, accomplishing his duties as a man, and a member of the community; unless there exist a fund of moral excellence, the spring and source of all that appears great and useful; the life of such a man, faithfully recorded, might convey a dangerous influence, and communicate the deadly poison of vice and corruption, gilded and disguised by the splendour of his professional merits. If Quintilian asserts, that he cannot be an accomplished orator who is not likewise a good man, it may with still greater veracity be affirmed, that he cannot, and ought not to be regarded as a truly great character, who lives in the habitual violation of his obligations to God and to his neighbour. Distinguished ability will conduct to eminence, and generally receive the reward most congenial to its desires; but, unless the mind has been taught to aspire beyond the reach of human applause, and to count no praise, or honour, or glory, substantial and satisfying, but that which

will be finally awarded by the righteous Governor of the universe, to those who have lived and acted in conformity to His holy will, the personal benefit of our labours will terminate with life, and our recompense descend with us into the tomb.

"Verè inânis gloria mala pestis est, vanitasque maxima; quia a vera retrahit gloriâ, et cœlesti spoliat gratiâ. Dum enim homo complacet sibi, displicet tibi: dum inhiat laudibus humanis, privatur veris virtutibus. Est autem vera gloria et exsultatio sancta gloriari in te, et non in se, gaudêre in nomine tuo, non in virtute propria. Nam quantum unusquisque est in oculis tuis, tantum est, et non amplius." *

§. 3. Considerations like these have had considerable influence in promoting the publica-

* Imitat. Christi. Lib. iii.

tion of the following narrative. The friends of Mr. Hey conceived and hoped, that introducing into public view the life of a man in whom superior intelligence, considerable attainments, professional eminence, were combined with a consistent and uniform recognition of religious, moral, and social obligations, matured into habit, and operating with the force and constancy of a living principle, might be favourably received and contemplated with advantage. It is not presented as a model to be exactly copied; since one only of all that have been invested with human nature, could "leave us an example, that we should tread in his steps." The records of our Saviour's life and conversation exhibit perfection neither impaired by frailty, nor obscured by infirmity; an elevated and refined humanity, incorporated with unsullied rectitude and spotless purity, the visible emanations of a holiness celestial and divine.

It may be fairly presumed, that the Sub-

ject of the following Narrative never anticipated the probability of an undertaking like this, since he would either have left some memorials to contribute to the more exact execution of it, or he would have expressed his aversion to such a design. It is greatly to be regretted, that no memoranda have been found, nothing in the shape of a journal, no collection of remarkable incidents, nor observations on any particular passages of his life; hence, the materials of this biographical memoir have been chiefly supplied by the members of his own family, from the records of their memory, and some notices preserved by a few friends, by the recollections of the writer from his personal knowledge, and a correspondence, with some interruptions indeed, commenced more than forty years ago.

To Mr. Hey, of Leeds, his eldest surviving son, he is indebted for contributions relating to the professional life of his father. To the Rev. Thomas Dikes, of Hull, the son-

in-law of the late Mr. Hey, he is especially obliged, for communications connected with every period of the life; reference is frequently made to the assistance derived from this gentleman, and on many occasions his very words have been transcribed. Several interesting particulars, those which more especially relate to the conversation, to the sicknesses, and death-bed of Mr. Hey, were furnished by T. S. B. Reade, Esq., one of the most affectionate and beloved friends of the deceased; and acknowledgments are also due to Miss E. Brown, for permitting the use of her notes, in which she had recorded the substance of several conversations; these notes indicate so much judgment in the selection, and fidelity and accuracy in transmitting what she heard, that a regret is unavoidably excited, that more was not to be obtained from the same pen.

And here the writer would express some sense of his own obligations to the late

Mr. Hey, under whose roof he had the advantage and happiness of residing, in the years 1777, 1778, and 1779, years which will be ever dear to his recollection; they are numbered among the pleasantest periods of his life, and the retrospective view of them never fails to awaken the most lively emotions of affectionate gratitude. Mr. Hey condescended to treat his youthful pupil with great freedom and openness of communication; he shewed him kindness at a time when the pressure of great afflictions rendered that kindness of inestimable value; and it is more than probable, that scarcely a day has ever since passed over his head, in which some of the benefits of Mr. Hey's friendship might not have been traced.

§. 4. It must not be imputed to a warm sense of obligation, the impulse of gratitude, or a blind partiality, that the defects and imperfections in the Subject of these Memoirs are

not brought forward with more officious diligence. To say, that Mr. Hey was not faultless, is merely to say that he was a man; whatever his faults may have been, I should find it more difficult, than the world might be disposed to credit, to enumerate than to conceal them; and of no man could it with greater truth be affirmed, than of him, "that most of his faults brought their excuse with them." The fidelity of Biography undoubtedly requires that the failings, as well as the virtues, should be fairly and honestly recorded; and no one would have exercised greater freedom and severity on Mr. Hey, than he would on himself; but, surely, the interests of truth do not demand a rigorous, inquisitorial perquisition after spots and blemishes too faintly coloured to shew themselves; this would be to imitate the painter who should employ a microscope to detect the pimples and inequalities of the countenance, that he might delineate it with the greater exactness. The great outlines, the prominent features of Mr.

Hey's character, are truly and faithfully represented; they demonstrate the effects of divine grace on the heart and in the life of a man, subject to the like passions and exposed to the same temptations as ourselves; and they offer a bright and attainable example of the power and efficiency of religious principles, brought into operation, and maintained with uniformity, in the ordinary intercourse and occupations of a long and busy life.

The virtues of retirement shine with their own mild and gentle lustre; they shew a freshness and beauty from which the fine bloom has not been rudely brushed away; we admire them as we admire the pictures of angels, which, under the human semblance and form, always exhibit something surpassing humanity. Solitude offers advantages for reading; for greater regularity and constancy in the exercises of devotion; for more sublime contemplation, and secret converse with God; it is a purer region, where the mists

and polluting vapours of a turbid atmosphere more rarely ascend; where innocence may walk more securely; piety be less molested; and the modest, silent, retiring graces of Christianity be less exposed to the intrusion of visionary hopes, the tumult of worldly fears, and to those mental inequalities and perturbations which are inseparable from a residence in the vortex of human affairs. It may be presumed, however, that few spirits are formed to live and thrive in a state of seclusion; it would be a most unwise and dangerous experiment to many, and to far the greater part of mankind absolutely impossible.

The example of Mr. Hey is adapted to the ordinary condition and circumstances of men in society; to those who are actively employed in some particular vocation, yet are desirous of devoting the intervals of business to the fulfilment of public, domestic, and personal duties. If he shall seem frequently to rise superior to the com-

mon habits of men, and the ordinary standard of goodness, this must not be imputed to any singularities of conduct devised and adopted by him; there was nothing about him allied to the morosity of a Cynic, or the severity of an Ascetic; but all may be traced to a faithful, upright, conscientious regard to the plain, undoubted doctrines and precepts of Christianity, to which he not only gave his full assent, but lived by them as practically binding upon him in all the departments of his life. There was no affectation of what may be termed refined and subtile in his creed; he believed as pious, judicious, and orthodox men have believed in every age of the church, nor did he shew any propensity to a high-strained and rigorous interpretation of the maxims of morality delivered in the Holy Scriptures.* As reli-

* Some very judicious and useful observations "on intercourse with the world," may be found in the eighth chapter of "Apostolical Preaching," by the Rev. J. B. Sumner.

gion is designed to be the principal business and concern of every man to whom the knowledge of divine truth is accessible, so it descends and carries its influence into every ramification of temper, disposition, and conduct. True piety enjoins nothing contradictory to the constitution of human nature, as it came from the hands of the great Creator; it allows of no admixture of man's invention in what is offered to our faith, and imposed on our practice; neither does it admit of any compensation for unbelief, by a creditable attention to social and relative duties; nor tolerate any iniquity from a regard to the amplitude and soundness of a man's creed, or the minuteness and punctuality with which he obeys the positive institutions of his church. The inspiration of God has delivered those two most important declarations as inseparable and infallible truths; "without faith, it is impossible to please God;—without holiness, no man shall see the Lord."

§. 5. The simple, humble, teachable disposition of Mr. Hey, in whatever was sanctioned by Divine Revelation, is the more observable, because he was eminently endowed with an active, penetrating, and vigorous constitution of mind; he was, indeed, all intellect, and possessed talents of no common order, for logical and metaphysical discussions: these he consecrated to the illustration and defence of religious truth. Many well-intentioned and pious persons have deemed it advisable to censure and deride metaphysicks as a vain science, only conversant with unimportant distinctions, perplexing subtilties, and dangerous refinements; as inimical to Christianity, and tending to mislead and bewilder the mind, seducing it to settle in words without meaning, or disposing it to wander amidst the wastes and wilds of scepticism. Hence, they have been pleased to treat those who have engaged in such studies with suspicion and jealousy, and to assail them with sarcasm, ridicule, and contemptuous asperity. There may be much honest zeal

in all this; and it may be sometimes convenient to designate a metaphysician as an intellectual bugbear, fitted to inspire horror and dismay. That this science has been miserably abused, and perverted to the most absurd and mischievous purposes, that logomachies, sophistry, and shallow ostentatious fooleries, may be found in the writings of the school-men, and in those of some pretended philosophers, cannot be denied; yet it may be doubted, whether many of the arrogant declaimers against metaphysicks have been guilty of penetrating into those mazy recesses. There exists no absolute security against folly and impertinence; they will intrude into the groves of the academy, the schools of philosophy, and the sanctuary of the temple; such unwelcome visitors may give trouble and molestation; but, surely, he deals very unfairly who characterizes a society from the disorderly, the insane, or the aliens that may be found there. Metaphysick being "the science of things divine and human," is conversant with the highest

order of truths; its subject is universal being; it is the parent, the root, the stem of all the other sciences.* He who has learned to make a due estimate and sober use of the powers and province of reason; who exalts it neither as the source, nor standard of truth, but regards it as the judge and instrument by which truth may be elicited and error confounded, will be in little danger of wandering into unintelligible abstractions, and urging refinements to the point of evaporation.†

He who has been accustomed to chastise and discipline his mind, will display as

* Bacon de Augmentis Scientiarum, Lib. i.

See also Shaw's Bacon, vol. i.; to whose labours in arranging, methodizing, and illustrating the writings of this great Christian Philosopher, all lovers of true learning must feel themselves indebted.

† Tatham's Scale and Chart of Truth.

little affection for his own crudities, as reverence and admiration for those of others; he will endeavour to reduce all fanciful and unfounded productions to the same level. It may, indeed, be very troublesome and sometimes mortifying to those who have examined their own conceptions and notions slightly and superficially, who are seldom troubled with doubts or suspicions of their own sufficiency, and who have been long accustomed to see their dogmas received with a flattering obsequiousness, to find their principles questioned, and their maxims subjected to the keen scrutiny of an experienced logician. It is no matter of wonder if such unfortunate persons join in the hue and cry to hunt down a metaphysician, and to hear them rail with vehemence and acrimony against a science which invades their repose, threatens their reputation, and disturbs their self-complacency.

There can be nothing more reasonable than the demand, that those who claim a

right to occupy our time and attention, shall connect clear and adequate ideas with the terms they employ, and instead of confounding us with mere associations of words and sentences, convey solid, substantial, well-connected truths, with distinctness and precision of language. Many a fluent talker and writer, if subjected to such rules as these, would be divested of more than half his acquisitions, and what might remain, would, probably, shrink into so narrow a compass, and would be comprised within such scanty limits, that he would be reduced to a state of meagre poverty: he would discover his current coin to be adulterated, and his standard gold an impure mixture of the baser metals.

A man is not more to be blamed, or despised, because he possesses no talent for logic, or metaphysicks, than for his incapacity of attaining mathematical, or philosophical learning, of writing a poem, or composing an oratorio; but, surely, a

sense of modesty and decency should restrain such a person from treating those departments of knowledge with supercilious contempt, of which he knows nothing, and of which it is probable, that no measure of study, or application, would ever put him in possession. When the structure and composition of the mind unfit it for abstruse and sublime meditations, its powers should be directed with the greater diligence, to accomplish that of which it is capable, and for which its talents shew it to be destined, instead of intruding with unskilful rudeness into matters that lie beyond its sphere, and usurping a right and authority, to decry and disparage what is quite inaccessible to its comprehension.

§. 6. Infidelity, or, at least, a supercilious disregard of the services and obligations of religion, has been imputed to the medical profession, in almost every age. It has

been expressed as a subject of surprise, that those who are so conversant with the construction and functions of the human frame, should seem to neglect, or even forget, the great Author of their being, losing all sight of the Creator, while they are contemplating the works of his hands. It must be acknowledged, and ought to be lamented, that charges of this nature are not altogether groundless. A very small number of persons belonging to this profession, have, at different periods of time, been strongly suspected of Atheism; but this charge has, in some instances, been adduced unjustly, and a laborious search after the proofs of this allegation would neither be attended with utility, nor satisfaction. If any one has been so impenetrably blind to all proof and demonstration, so lost to all sense of decorum, all respect for the acknowledgments of the best and wisest of their predecessors and contemporaries; a man of common good temper would rather throw a veil over so deformed and mis-shapen a

perversion of nature, than drag the hideous production into open day-light. The more frequent form which infidelity has assumed among medical men, has been that of unbelief in Divine Revelation, and when any thing like system has been adopted, one sort of Deism, or another, has been substituted in its stead. Would the misbeliever be contented with fostering and cherishing his favourite notions within his own bosom, they might almost escape notice and elude animadversion; but it seems, that he occasionally finds them too big and too restless to be easily restrained within the precincts of their native residence; they burst forth into light and air, and force themselves into society.

If the ostentatious display of erudition, with which some of these conceptions have been ushered into the world, or the grave mantle of philosophy which has been thrown over others, actually invested any thing novel, or important, our curiosity might be pro-

voked and our attention arrested; but when these coverings are stript off, we meet with nothing that is not already stale and vapid; doubts as ancient as scepticism itself, queries that have been answered, and arguments that have been refuted a thousand and a thousand times; but which are revived and adopted, as modern discoveries, as productions which have just emerged from an original source. But the industrious race of retailers of musty scraps, antiquaries, who rake into the dust and feculence of the repositories of infidelity, in quest of what has been long consigned to oblivious neglect, a generation of resurrection-men, who volunteer in the dark and revolting undertaking of dragging profaneness and impiety from the obscurity of the tomb, have existed in almost every age, and may probably never be quite extinct while religious truth shall lie within the reach of their malignity. The frustrated efforts of malicious impotence might excite a smile, if the fearful consequences awaiting such

hostility did not call for the greatest commiseration.

It is not very apparent, that the study of medicine, in its several departments, has any direct and remarkable tendency to render men irreligious and immoral, beyond the ordinary influence of many other studies. Young men, who have little or no tincture of piety, who do not regard the scriptural standard of religion as the true measure of moral conduct, when collected together, will probably encourage and embolden each other in irregular practices. A youth of some reading and reflection, into whose mind the principles of religion have been instilled at an early age, if he fall under the dominion of immoral propensities, will be uneasy, while his life is so much at variance with what he knows to be his duty; he must, therefore, either relinquish his evil habits, or live in the service of sin, under the continual reproaches of his conscience, or he must

find some expedient by which the voice of conscience may be silenced.* If reformation be not resolved on, he will have recourse to writings and companions of a certain class, and commence

* "He that returns from virtue to his vices, is found to do violence to his own reason, to make his conscience quiet.—And because this is his condition, he hath no way left him but either to be impudent, which is hard for him at first; it being too big a natural change to pass suddenly from grace to immodest circumstances and hardness of face and heart; or else, therefore, he must entertain new principles, and apply his mind to believe a lie. When he has found out a cover for his eyes, that he may not see his own deformity; then he fortifies his error with irresolution and inconsideration; and he believes it, because he will; and he will, because it serves his turn;—then his condition is fearful, and the man hath 'a reprobate mind,' that is, a judgment corrupted by lust; vice hath abused his reasoning, and if God proceeds in the man's method, and lets him alone in his course, and gives him over to believe a lie,—then the man is desperately undone."

Bishop Jeremy Taylor's Sermon of Godly Fear.

an unbeliever in self-defence. Evil principles and evil examples are more speedily contagious than good ones; sinners, like soldiers, gather boldness and confidence from their numbers; hence, the force of persuasion, the sanction of custom, uniting with the strong bias of natural corruption, may give permanence to the unfavourable impressions received during an attendance on lecture-rooms and hospitals, through the succeeding periods of life.

Among the disputable maxims which are more or less in vogue, there scarcely exists one more questionable than this, that "the study of nature leads up to nature's God."* It might be considered indecorous, or even

* "There is no magical virtue in fields and groves, no local inspiration, which will elevate an unprepared mind from things natural to moral, from matter to spirit, and from the creature to the Creator."

Bates's Rural Philosophy, page 5.

invidious, were an appeal to be made to the evidence of facts immediately before us; but this is unnecessary, for the argument may be pursued after another manner.

Nature presents to the observing mind displays of wisdom and power, vastly surpassing all human capacity and ability; this may be assumed as a truth incontestable; since the minute criticisms and petulant censures which have proceeded, at different periods, from vain and conceited individuals, are too inconsiderable to form a substantial exception. The exhibition of power and wisdom may kindle admiration and create respect, and if the divine benevolence be acknowledged, sentiments of gratitude may be awakened. But this recognition of some of the natural attributes of the Deity, derived from a contemplation of "the book of God's works," although right and laudable in a creature, if it rest here, is indeed better than Atheism, yet cannot deserve to be called a knowledge of God,

or to be dignified with the name of religion: it is more civil and respectful than an absolute indifference, a stupid forgetfulness of the Supreme Being; but it is very consistent with a deplorable ignorance of the moral attributes of God, the rule of duty, and the sanctions of the divine law. The will of God can be conjectured very imperfectly from the records of nature; any code of morality designed and constructed by the mere wisdom of man, must be found extremely short and defective, and being destitute of a legitimate and adequate authority to enforce its laws, must be feeble and limited in its practical operations. A man may be an able astronomer, a learned naturalist, a skilful geographer and geologist; he may know much of the structure and functions of the animal body, be an erudite physician, an expert surgeon, &c., and yet know little of himself, or of God; cherish low and inadequate conceptions of the duties and expectations of man as a moral being,

of the design and end for which he was created, and the future destiny that awaits him. Still less information can he acquire in the school of nature, of the evil and demerit of sin,* of the utter inability of man to rescue himself; of the inefficacy of repentance alone, to deliver us from the guilt and pollution of sin: of the union of justice and mercy in the atoning sacrifice of Jesus Christ, of the importance of faith, the necessity of divine influences, the resurrection, the final judgment, the irreversible and ever-during condition of men in the invisible and eternal world.

* The following remarks of Cicero are worthy of observation:—

"Sed hoc oportet intelligi, cum multum animus corpori præstet, observeturque ut casta corpora adhibeantur multo esse in animis id servandum magis; nam illud vel, aspersione aquæ, nec dierum numero tollitur; animi labes nec diuturnitate vanescere, nec omnibus ullis elui potest." De Legibus. Lib. ii.

When Divine Revelation has produced its pure and genuine effects upon the mind, every accession of knowledge in natural things will open new sources of delightful contemplation, and excite increasing veneration, gratitude, and love, to the great Author of them: yet, the most enlarged and ample acquaintance with the world of material beings can no more instruct us how to escape everlasting misery, and how to attain everlasting blessedness, than it can teach us how to convert a brute animal into a rational creature.

The graceful and happy union of learning and philosophy, with a submission to revealed religion, has been frequently exhibited to the world by several of the most illustrious characters that ever adorned the seats of science; and to these noble and ingenuous spirits an appeal may be safely made, and the question securely rested, whence they derived their knowledge

of God and of themselves.* The volumes of Bacon and of Newton, of Pascal and of Boyle; of Leibnitz, Grotius, and Locke; of Arnauld, Malebranche, Clarke, Euler, Maclaurin, Ray; Derham, Hales, &c. concur in giving honour to the Holy Scriptures, in acknowledging them as the only sure guides to the knowledge of those divine truths, which can make us "wise unto salvation."

Whatever may have been asserted concerning the absence of religious principles

* "The Bible is the brightest mirror of the Deity. There we discern not only his being, but his character; not only His character, but His will; not only what He is in himself, but what he is to us, and what we may expect at His hands. This knowledge of God neither nature nor providence can teach us, whatever we may there collect concerning the relation he bears towards us, as the Creator and Governor of the world, or of his propensity to mercy and reconcilement."

Rural Philosophy, page 26.

among medical men, there have been great and honourable exceptions in every department of the profession. It is not denied, that unbelief and immorality may be imputed with too much truth to many who are engaged in the study and practice of medicine; yet, it is by no means conceded, that the comparative number of men of infidel principles, remarkably exceeds that which may be found in other divisions of society, where some tincture of learning and science is expected and assumed. Experience evinces, too painfully, the unfriendly influence of large seminaries of education, where numerous bodies of young men are collected together, on the interests of religion and morality. What can, or ought to be done, under these circumstances, I am not competent to answer; but whatever reformation may be wanted in those situations, the ground and foundation of the exorbitances of youth may be commonly traced to the neglect of religious instruction, and the defect of godly example by their parents, during their early

years. There are, perhaps, few fathers who are wholly indifferent to the moral conduct of their children; who do not sometimes admonish them to beware of vices which would be injurious to their health, scandalous to their reputation, or subversive of their secular interests and prospects; but it may be feared, that the number is small who censure youthful irregularities as sins against Almighty God, hateful and abominable in their own nature, and justly meriting those fearful consequences which are denounced against them in the divine laws. Do not too many parents feel less uneasiness and alarm at what they softly term the follies of young men, than they would experience if their sons were marked as being singularly pious? When the standard of morality is placed low, when most unwarrantable allowances are made for the ebullition of the passions, and an ardent pursuit after frivolous amusements and animal gratifications, it can afford no occasion of surprise that, the irreligion and immorality which

was prevalent in youth, shall gather strength and confidence in a more mature age.

It is evinced by observation and experience, that medical studies have no very powerful tendency to lead men into the faith and practice of Christianity; but it may admit of doubt whether the conclusion ought to be pressed further. An honest and good mind will derive moral advantage from every course of study; and, like the useful bee, collect honey from the most unpromising flowers; while the depraved and corrupt heart will, if not prevented by divine grace, pervert the most salubrious parts of learning into aliment to quicken and nourish all the evil dispositions of a degenerate nature. Medical men are not different from the rest of mankind. Every profession has its peculiar temptations; and, although a bias and determination to one form of vicious conduct more than to another, may be frequently traced to the habits and occupations of men; yet this tendency is often counteracted;

all are not equally under the dominion of bad principles; nor are any departments of the profession necessarily at variance with virtue and piety. The disposition to a sort of moral levelling is at once ill-natured and unjust; since, under the mask of censuring irreligion and immorality, it may be a secret indulgence of envy and malignity.

There are not wanting great and noble examples, on the records of medicine, of men highly gifted with natural talents, of superior medical erudition and high consideration with the public, who have avowed themselves to be the humble teachable disciples of the Christian Revelation; who have demonstrated the sincerity of their faith by a consistent and irreproachable obedience to its precepts.

The Subject of the following Memoir, who exhibited so bright an example of the power and efficacy of revealed religion, during a long series of years, must rank

high in the illustrious society of those brave spirits, who have dared to frown sternly on vice and wickedness, and have opposed the licentious manners of their age by the powerful eloquence of a life consecrated to the service of God, and an unwearied activity in promoting the welfare of mankind. His life was holy and devout, useful and exemplary, cheerful and happy; and "his end was peace."

§. 6. It would form an agreeable task, and might not be an unprofitable one, to rescue from oblivion the memorable instances of medical men, in whom piety was combined with high attainments and professional eminence, whose acquirements were duly appreciated by their contemporaries; and whose learned, or useful writings have transmitted their names with honour to posterity.

The world is indebted to Melchior Adam, Rector of the College of Heidelberg, for a

collection of the lives of men more or less eminent in our profession, who flourished in the sixteenth and seventeenth centuries in Germany: it is compiled with brevity, yet bears an honourable testimony to these worthies, who lived in the fear of God and the practice of righteousness, and who died in the faith and hope of the gospel.* Many of those good men flourished about the period of the Reformation, and were numbered among the friends of Philip Melancthon, a name that will command respect and admiration, while learning, wisdom, moderation, and piety, shall be recognized and venerated in the world. But to descend nearer to our own times; the seventeenth and eighteenth centuries furnish us with the records of professional men, whose talents, erudition, and

* Among many names of various degrees of celebrity, it may be sufficient to mention, Jacobus Milichius, Joannes Moibanus, Caspar Peucerus, Conradus Gesner, Joachimus Camerarius, Felix Platerus, Jacobus Zuingerus, as men distinguished by learning and piety.

celebrity, will bear a comparison with the most eminent of their contemporaries.

It may suffice to mention the names of the very learned Sennertus, the illustrious Boerhaave, Dodart, Morin, Hecquet, Winslow, Swammerdam, William Muys, Baron Haller, men who have left unquestionable evidence of their veneration of the Deity, and unfeigned submission to the voice of revealed religion. The biography of medical men in Great Britain and Ireland is very defective; few and scanty memorials can be obtained even of those who have distinguished themselves by their labours and writings, and the friendly hand that has transmitted the details of their professional merits, has seldom proceeded to delineate their moral and social character, and to rescue their private virtues from oblivion. Indeed, the life of a medical man who has devoted his time, principally, to the exercise of his profession, must be necessarily barren of such incidents as would be interesting to the world; it would

commonly present an unattracting monotony, rarely chequered by events which are calculated to engage general attention, or to gratify curiosity. His thoughts are usually confined to one class of subjects, and his parentheses of leisure, which are rare and uncertain, almost prohibit his engaging personally in transactions that would draw him into public notice, and make him an object of much attention to any, but those who require his assistance. There may be exceptions to this representation, but they are few in number, and it has been commonly seen, that in the proportion in which a man acquires celebrity for extra-professional acquirements, his reputation or his employment, at least in his own peculiar department, will be obstructed rather than advanced.

Among those whose claims to the honour of the christian name, in our own country, must be admitted, it may suffice to mention the names of the very learned Linacer, or

Linacre, Grew, Willis, Mapletoft, Woodward, Sir Thomas Browne, Lobb, Cheyne, Hartley, Rutty; men who, living and dying, have avowed their faith and hope in the revelation of Jesus Christ. It is with reluctance, that the names of many worthy persons are withheld, whose exemplary lives have done honour to our profession within the last fifty years; but delicacy towards the living suggests the propriety of forbearance, lest omission should be interpreted as implying reproach.

That the rejection of revealed religion implies no superiority of intellect, nor of attainments in learning and science, has been abundantly demonstrated by the records of almost every age; for Christianity has incontestably enrolled in her registers the names of men, whose talents and acquirements, whose labours and writings, surpass all that can be adduced to support the credit of the adversaries of the christian faith. If the abettors of infidelity arrogate to them-

selves the superiority of numbers, the advocates of Christianity will insist upon the weight and value of their witnesses; were the cause of reason and truth, of piety and virtue, to be submitted to the shew of hands, the decision would be adverse; but it would not be more favourable to learning and philosophy, since, as Mr. Pascal remarked, upon a memorable occasion, "it will be always easier to find monks than reasons."

§. 8. Whatever may be the state of religion in the medical profession, there is unquestionably some improvement in the conduct and manners of its members, beyond the example of former times. The late Dr. Gregory has animadverted on the hostile tempers, the jealousies, the spirit of unfairness and detraction, the disposition to suppress or deny the merits of each other, and to monopolize all discoveries, or improvements, within their own circle, &c. in a strain of humorous and satirical reprehension, which,

if these were mere foibles and follies, might at once excite merriment and convey instruction. But those practices which have their root in envy, selfishness, dishonesty, or malignity, are strong instances of moral obliquity, and call not less for shame and sorrow, than for change and reformation. We are not, indeed, so frequently shocked by profane cursing and swearing; we are not often scandalized by the gross vice of drunkenness; and much of the coarse, vulgar, harsh, and overbearing manners which have disgraced the profession, even within the memory of some now living, have given place to exterior indications of urbanity, good breeding, and gentlemanly manners. But a still higher amelioration may be hoped for and anticipated, from the living examples we possess of men whose blameless integrity, humanity, generous contempt of all mean artifices, of honourable and friendly dealing devoid of unjust partiality, have long adorned their profession, and carried a potent and beneficial influence through the society of which

they are members. Such men, to use a Scripture metaphor, are "the salt of the earth." May they effectually counteract those tendencies to injustice and depravity which are the parents of dishonour, and the disturbers of society. Let me add to the praise of the Royal College of Physicians, that in their examinations they do not restrict themselves to an inquiry into the professional qualifications of the candidate; they must be satisfied of the propriety of his moral conduct before they will admit him among their members. If principles like these shall be maintained and acted upon with vigour and consistency, their salutary effects will be felt and diffused through the whole community.

The following narrative of the disinterested and honourable behaviour of a surgeon in a consultation, about the beginning of the fifth century, will be acceptable to those who are animated by a similar spirit, and will offer an useful example to those who need it.

" Innocentius exadvocatus vicariæ præfecturæ curabatur à medicis: fistulas, quas numerosas atque perplexas habuit in posteriore atque imâ corporis parte, jam secuerant ei, et artis suæ cetera medicamentis agebant. Sed unus inter multos sinus fefellerat medicos, atque ita latuerat, ut eum non tangerent, quem ferro aperire debuerant. Denique sanatis omnibus quæ aperta curabant, iste remanserat solus, cui frustra impendebatur labor. Postea, tot dies inaniter consumti transierunt, ut fessi atque confusi faterentur eum nisi ferro nullo modo posse sanari. Expavit, expalluit nimio timore turbatus: atque ubi se collegit, farique potuit, abire illos jussit, et ad se amplius non accedere, nec aliud occurrit fatigato lachrymis et illa jam necessitate constricto, nisi ut adhiberet Alexandrinum quemdam, qui tunc chirurgus mirabilis habebatur, ut ipse faceret quod ab illis fieri nolebat iratus. Sed postea quàm venit ille, laboremque illorum in cicatricibus sicut artifex vidit, boni viri functus officio, per-

suasit homini ut illi potius qui in eo tantum laboraverant, quantum ipse inspiciens mirabatur, curationis suæ fine fruerentur; adjiciens quòd re verâ nisi sectus esset, salvus esse non posset; sed valdè abhorrere à suis moribus, ut hominibus quorum artificiosissimam operam, industriam, diligentiam admirans in cicatricibus ejus videret, propter exiguum quod remansit, palmam tanti laboris auferret. Redditi sunt animo ejus, et placuit, ut, eodem Alexandrino assistente, ipsi sinum illum ferro, qui jam consensu omnium aliter insanabilis putabatur, aperirent." *

The art of healing, using the term in its largest acceptation, can boast of few principles, so established by competent authority as to command general assent, and few methods of treating diseases, which can be reduced to matter of positive rule;

* St. Augustin: de Civ. Dei. lib. xxii. cap. 8.

hence, a great latitude is open for diversity of opinion, in the management of many similar maladies. A whimsical, or even a false theory, is not always necessarily connected with an unskilful, or unsuccessful practice; nor will the most ample accumulation of knowledge ensure success, unless this erudition be combined with a solid understanding and a correct judgment, with sound common sense and a penetrating sagacity; in the absence of these, the furniture of the mind is more fitted for admiration, than use, and to borrow an expression of the Lord Bacon, such men "are, like children, apt for prattle, but unfit for generation."

There are scarcely any opinions or modes of treatment, that do not lie open to censure and animadversion, no method of managing a disease, of which it may not be pronounced, if unsuccessful, "had this been done, or that left undone, the issue would have been more fortunate."

The public judge of the skill and ability of a professional man, by his success, and it must be conceded, that a judgment formed upon the event, is the most ready and obvious criterion by which a defect of ability, or the superiority of talent can be estimated; yet a well-informed and considerate mind must be aware how very precarious such a rule must be, how frequently a decision founded upon it must be erroneous and unjust, and how commonly prejudices and passions usurp a predominant influence in the determinations and conclusions of mankind. Hence, a man disposed to detract from the merit, to disparage the qualifications of his professional brethren, to impute mistake, or incompetency to them, may easily find specious pretences for arraigning their conduct, and a willing audience to listen to his ignorant, interested, or malicious insinuations. It must be, therefore, truly gratifying to an upright and generous mind, to find on record an example, fifteen hundred years ago, of a surgeon, who dis-

dained to avail himself of the peevish wayward humour of a patient, to supplant the attending surgeon, and thus derive reputation and emolument to himself. Alexandrinus frankly and liberally avowed the skill and judicious conduct of his predecessors, and urged the injustice of depriving them of the credit to which they were fairly intitled.

This is not quoted as a solitary instance of honour and disinterestedness; there, doubtless, have been, and now exist, men of as high and honourable sentiments as Alexandrinus; but as it may be feared, that some may be found, who, from ignorance, inconsideration, or the influence of example, have not felt the obligation of, what may appear to them, a high-toned morality, this exemplification of what is right and laudable, may not be without its utility. Truth and justice forbid us to sanction the errors, or justify the mistakes, of our professional brethren; but a man

may correct these with good temper and delicacy; he may forbear to disclose them further than his duty to the patient shall imperiously require; carefully abstaining from whatever would tend to ruin the reputation of another in the mind of the patient. It may indeed occur in our profession, as in other departments of civil life, that a man may be so actuated by ambition, inflated with self-conceit, or intoxicated with vanity, as to lose all perception of right and wrong, of decency, of good breeding and humanity; this state of moral insensibility will be commonly proof against all remonstrance and admonition, and must be abandoned to receive its just retribution from the detestation it will excite, and the hostility it will kindle, in all those who have the misfortune to encounter it.

It is scarcely possible for a man of the best disciplined mind and purest intentions, to be much engaged in professional busi-

ness without suffering from the suspicions, misrepresentations, or injustice, of those with whom he is concerned. Wisdom, matured by some experience, will suggest the advantage of being little moved by those things; it will more especially shew him the weakness and folly of attempting, by any art or dexterity, to shelter himself from the strokes which the levity, fickleness, or waywardness of mankind may direct against his reputation and welfare. Under circumstances of this nature, which furnish temptation to fretfulness, irritation, and a passionate eagerness to resent and repel such injuries, a silent forbearance will be commonly more discreet, than direct hostility; an elevation of mind, a magnanimity of spirit, founded on conscious rectitude, will commonly maintain a man under these vexatious conflicts, and enable him to proceed in the course of his duty, without condescending to notice the assaults of his enemies. If we cannot remain ignorant of the ill offices to which the peculiarity of

our vocation may expose us, we can at least withdraw our attention, or try to forget them, and in attempting this, worldly prudence will concur with christian charity, in prohibiting revenge, and furnishing us with the means of best providing for our own peace of mind, and for promoting our true interests.

It would be foreign to the present purpose to inquire into the various schemes by which men have endeavoured to raise a reputation, to attract employment, and to gain an ascendancy over their patients. He who possesses true greatness of mind and inflexible probity, will neither condescend to study or to practise, what the purity of his principles cannot approve: and, after all, the surest and most successful policy will be found in competent ability, integrity, diligence, humanity, and unaffected kindness. If we can draw down the blessing of Divine Providence upon our fair and honest endeavours, this will stand

us in more stead, than all that craft, and cunning, and artifice, can effect, and without that, the highest tide of prosperity will neither confer present satisfaction, nor ensure our future worldly happiness. The checks and rebukes of a violated conscience are more to be dreaded, than depression, or poverty.

Nothing would be more gratifying to a noble and benevolent mind, than the ability of giving relief to suffering, and restoring the diseased to health, without any prospect, or expectation of fee or reward; but the course of human affairs not admitting this display of generous kindness, it is incumbent on professional men so to measure their liberality, that it may not prove a source of reproach, or of injury to each other. The private as well as public occasions, upon which the members of our profession are called to render their services gratuitously, are not unfrequent, and no class of men in society accomplish offices

of charity with greater promptitude, cheerfulness, and assiduity. It is not very unusual, however, for persons who ought not to seek after eleemosynary assistance, to intrude among the proper objects of it, and to found a sort of claim of exemption from what is customary, upon the most groundless pretences.

That instances of low, sordid, interested practices, amounting to exorbitancy and rapacity, may be sometimes detected, will not be denied; but these are not common faults among the more respectable part of the profession, and it will be often found, that those who are the most ready to bring the charge, are the persons who part with their money upon few occasions more reluctantly, than for the recovery of their health. But under a solicitude to avoid the very appearance of cupidity, a feeling not rare and unfrequent, it is possible that, the voluntary renunciation of recompense may be carried to an excess; since

liberality must not be so extended to the public, as to prove injurious to the other members of the profession. It may be very laudable in him whose fortune will permit, to gratify the generous impulse of his mind, by rendering assistance indiscriminately, and without remuneration; yet this should be so conducted as not to excite unreasonable expectations, nor inflict an undeserved reproach upon the reputation of those who are dependant on their profession for a subsistence. The best feelings are not to be indulged, where justice would be violated, nor should the mode of conferring private benefits be permitted to militate against the duties of a more enlarged benevolence. Wisdom, and the love of order, are the necessary elements of true virtue.*

* Men have sometimes attempted a display of liberality before computing their own strength and constancy. The following anecdote will illustrate this remark:—

Many years ago, a professional man, who has

§. 9. Some difficulties have occurred in arranging the following work, which it may

been long dead, was called to attend a gentleman, whose talents and public character he professed to hold in great admiration. The fee was declined; the offer was regularly repeated, including the reward due to the former visits, but was always refused. When further attendance ceased to be necessary, and the professional man was about to take leave of his patient, (he had paid eleven visits,) eleven guineas were put into his hand; the temptation surpassed his generous intentions, he carried away the golden prize, probably with a mixture of feelings not very enviable. When a man affects a contempt of the reasonable and customary rewards of his professional services, where forbearance is not conspicuously his duty; his motives will be liable to suspicion: besides, he who affects to undervalue his own just claims, will be soon convinced, that those who profit by him, will be very apt to undervalue them likewise. If he has no higher foundation for this redundant disinterestedness, than humour, or caprice, the currying of favour, or acquiring the fame of liberality, he will be liable to break down and expose himself. Fair and proper occasions will be seldom wanting to a man, who is desirous of them, of exercising a kind and generous forbearance; and when liberality

be proper to explain. The life of Mr. Hey, as a professional man, would have been most culpably imperfect, unless it contained some account of his labours and his writings in his own particular department; yet it must be obvious, that this part of the narrative would be interesting to few but those who are of the same profession. By some persons, indeed, and especially females, it might be deemed liable to objection, as containing what was scarcely proper to be presented to the public in general.

It was the particular request of some of the late Mr. Hey's friends, that the subjects connected more immediately with surgery might be separated from the body of the work, that nothing which could give offence

is regulated by wisdom and principle, it will select and discriminate, its charities will be dispensed without noise or ostentation, and the silent current of beneficence will hold on its course with an unbroken continuity.

to delicacy might be intermingled with the historical part. The connexion and coherency of the first part has consequently been sacrificed, in some degree, to this consideration; and if this conception of the matter be correct, the motives which dictated such a deviation from order and regularity in the arrangement, will be an adequate apology.

The Work consists of Three Parts; the Professional Life; Remarks on the Professional Writings; and the Moral and Social Life. These are all paged separately; hence the Account of the Professional Writings can be taken out without making a chasm, or disturbing the apparent uniformity of the book.

The Writer is very sensible, that a much more substantial apology may be owing for the defects and imperfections of these Memoirs. He can say, however, with strict truth, that he did not intrude himself into this undertaking; the task was imposed upon

him by those whose request he could not deny, and whose partiality and good opinion of his qualifications for the office of Biographer to their deceased relative, rose higher than he had the presumption to entertain of himself.

The sentiments of high respect, veneration, and gratitude, which the Writer cherished for his departed friend, would have rendered any labour or exertion for his sake, a most agreeable duty to him; yet he cannot but regret, that the Work had not been consigned to a more competent person; to one whose greater leisure and freedom from the engagements of business would have permitted him to do more ample justice to so worthy a subject. The composition has been carried on amidst inconvenience and interruption; the greater part of it has been written during the hours which have been subtracted from sleep; yet the unavoidable delay of its publication, however painful to all concerned, has not been without its advantages. The hope of contributing, in some

degree, to the benefit of his professional brethren, and promoting the cause of Christianity in the world at large, has sustained and animated the Writer under the various disadvantages of his situation. He appears, therefore, before the public under less anxiety for his own reputation, than solicitude lest his insufficiency should be an occasion of frustrating, or obstructing, that instruction which the bright example of Mr. Hey has bequeathed to posterity.

He cannot close a Preface, already too long, in more appropriate terms than those of Dr. Bates, in his character of Richard Baxter:—

"Thus lived and died that blessed saint. I have, without any artificial fiction in words, given a sincere account of him. All our tears are below the just grief for such an invaluable loss. It is the comfort of his friends, that he enjoys a blessed reward in heaven, and has left a precious remembrance on the

earth. Now, blessed be the gracious God, that he was pleased to prolong the life of his servant, so useful and beneficial to the world, to a full age; that he has brought him slowly and safely to heaven. I shall conclude this account with my own deliberate wish, that I may live the remainder of my life as entirely to the glory of God as he lived; and when I shall come to the period of my life, may I die in the same blessed peace wherein he died. May I be with him in the kingdom of light and love for ever!"*

* Funeral Sermon.

As there are some religious tracts, obituaries, &c., which have, at different periods, appeared before the public, and a few unpublished manuscripts, on important subjects, composed by the late Mr. Hey; it is intended to collect and print them in a separate Volume with as little delay as possible.

A BRIEF MEMORIAL

OF THE

PARENTS OF WILLIAM HEY, Esq.

A BRIEF MEMORIAL

OF THE

PARENTS OF WILLIAM HEY, Esq.

THE following very brief Memorial of the parents of Mr. Hey was communicated by their two surviving sons;—The Rev. Samuel Hey, Vicar of Steeple Ashton, Wilts, and Richard Hey, Esq., LL. D., of Hertingfordbury, Herts.

"Richard Hey, the father of William, was accustomed to relate, at his own fireside, with a sympathizing emphasis, some traditional anecdotes, in the family, of the miseries of the civil war in the time of Charles the First. Among other things, he said that his father's paternal grandfather, living at

Bradford, died of a *broken heart* from witnessing those scenes of misery; and that his widow and son removed to Pudsey. All these generations lived successively in the same house in Pudsey till about 1750, and followed the same trade; selling to the cloth-makers the dying woods and oils wanted in the manufacture.

"The father of the subject of these Memoirs was only once married. His wife was daughter and co-heiress of Mr. Jacob Simpson, a Surgeon in Leeds; whose father, Dr. William Simpson, in Wakefield, was a Physician. Some of her collateral relatives held respectable situations in the Church. They had four sons and three daughters, besides a son who died a boy. Of the four sons, William was the second. The other three were long known in the University of Cambridge. Three of the four sons have passed the age of eighty, and had, in general, very good health; notwithstanding the decided gout in their father, and in *his* father. A sister also died very *near* eighty, and was not afflicted with gout.

"Of such private persons as these two parents, not much, perhaps, can be said likely to interest the generality of readers. They were religious; they were uniformly

and highly reputable in their conduct; they were excellent as parents: the mother distinguished by an even and kind affection to all her seven children, and a provident attention to their concerns, great and small; the father, by a peculiarly nice sense of honesty and veracity, and decided abhorrence of every practice repugnant to them; with such frequent and strong expressions of these feelings, as tended to impress upon his children a just value for those leading virtues.

"If we here dwell more upon the father than upon the mother, it is not from having any reason to think she was less deserving. But his character appears more noticeable, because approaching more nearly to singularity. An *enemy*, drawing his character, would say, that he shewed *partialities* among his children. He certainly shewed, pretty strongly, both approbation and disapprobation. And it may be impossible to say, at this time, whether the pain he felt on any serious offence against rectitude of conduct in his children, might not leave an impression more durable than was quite to be wished; — an impression rather unfavourable to his treatment of the particular child who had committed the offence. This is a point we are obliged to leave undecided. The two parents paid such

attention to the instilling of good principles, that we believe very serious offences, among the children, were rare. But there was one instance, of a direct offence against veracity, which occasioned such evident marks of pain and distress in the father, with a due punishment of the child, that the incident remained strongly fixed in the remembrance of that child, and at least one other child, in their old age; probably, of all those children who witnessed the effect upon their father. His heart could well enter into the warmth of the expression; 'As for lies, I hate and abhor them.'*

"And, whilst he impressed upon his children, with peculiar energy, his own nice sense of right and wrong, he intermixed with it a degree of prudential consideration. This intermixture was shewn in his continued habit of warning his sons against three things, specifically:—

"1. The being involved in debt. When he said to a son, 'I do not owe ten pounds in all the world,' he spoke it with a cheerful consciousness of rectitude, to be envied by him who revels in luxuries at the cost of his creditors.

* Psalm cxix. 163. Prayer Book Version.

" 2. Intoxication. On this he so expressed himself as to inspire a *horror* of a drunkard.

" 3. *Concealment* of your affairs from those to whom it is your duty and interest to open them. He had in two instances, he said, made this concealment from one such principal friend; and, in both, the business failed entirely.

" His keen sense of dishonesty was perhaps, in his last years, approaching to the confines of misanthropy. But it was mingled with a most unaffected modesty and distrust of himself. Speaking once to a son, with pain, of the small number of men, in his village, who came up to his ideas of honesty, he added; ' *I* am not an honest man.' But where could he have found an honest mouth that would have confirmed this? ' *Honest Mr. Hey* was the name by which I have been accustomed to hear your father called.' This was said at Cambridge some years after his death, to one of his sons, by a native of Bradford.

" His extreme modesty was seen also in his own estimation of his abilities or acquirements. Those who heard him speak did not learn this from any round and flowing periods of disqualifying expressions; but, from a few simple words, and a simple man-

ner, evincing satisfactorily the real lowliness of his thoughts.

" His unaffectedness extended to his religious exercises, public and private. In the public, he was punctual and open, but not obtrusive. To the private, there is reason to believe, that he gave more attention than was commonly supposed. He paid much respect to the Clergy; but was amicable with persons who dissented from the Church.

" Compassion was habitual to him. It appeared in cases which, perhaps from being usual and natural, do not seem to excite it, or not so strongly, in many persons. Nor did he refuse it to those who, by some delusion, were drawn into the commission of crime: in proof of which is the instance of the rioters on the introduction of turnpike gates; though they assembled at his house, with threats to pull it down on the wild supposition of his having one of the gates concealed in his possession. And his benevolence shewed itself in various substantial deeds.

" With his delicacy of feeling he combined, upon occasion, such a firmness as proved highly beneficial to his dearest connexions. He resisted, in a becoming man-

ner, the attempted encroachments of an older member of the family; such as, if successful, would have undermined the conjugal felicity of himself and his wife. And, sensible of the excellence of her maternal character, he took especial care that no fondness, on his part, for his children, should deprive them of the inestimable benefit of such a mother. Any puerile attempts to gain a boon from him, in opposition to their other parent, were rendered abortive by his steady support of so valuable a maternal authority. 'The heart of her husband' did 'safely trust in her.'*

"With such a character, he will not be suspected of having been a servile flatterer. But the general good conduct of himself and his dear partner for life, obtained such approbation in his uncle, as ultimately proved a source of moderate wealth to themselves; and enabled them, through industry, and other good qualities, to leave their children in a situation far more advantageous than that in which they must otherwise have been placed.

Of the *mother's* character and conduct we have interwoven particulars which appear

* Prov. xxxi. 11.

sufficient. We would avoid prolixity; and have given another reason * for not enlarging further. 'Her children,' while any remain, will 'arise up, and call her blessed.'" †

* Page lxxvii. † Prov. xxxi. 28.

TO THE FAMILY

OF THE LATE

WILLIAM HEY, Esq.

THIS MEMOIR OF THEIR VENERABLE PARENT,

COMPILED IN COMPLIANCE WITH THEIR UNITED REQUEST,

IS PRESENTED, WITH ALL DUE RESPECT,

BY THEIR AFFECTIONATE FRIEND,

AND OBEDIENT SERVANT,

THE AUTHOR.

GOLDEN SQUARE,
JANUARY 3, 1822.

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5. Remarks on the Subject of the preceding Paper, by the Writer of the Memoirs.

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THE

LIFE

OF

WILLIAM HEY, Esq.

William Hey, the third son of Richard and Mary Hey, of the village of Pudsey, in the parish of Calverley near Leeds, in the West Riding of Yorkshire, was born August 23, O. S. (September 3,) 1736. His father was a dry salter, or dealer in several of the ingredients used in the manufacturing of cloth. His mother* was the daughter of Jacob Simpson, Surgeon in Leeds, whose father, William Simpson, M. D. exercised his profession in the town of Wakefield, near Leeds.

* She was descended from the family of the Sykes', who reside in the East Riding of Yorkshire. See Whitaker's History of Leeds.

When William Hey was about three years old, he was exposed to the danger of being burnt to death by his dress taking fire; but he was providentially rescued by a maid servant, who, with great presence of mind, enfolded him in her apron, and thus extinguished the flame. At the age of four years, as he was cutting a piece of string, the edge of the pen-knife being directed upwards towards his face, on dividing the string, the point of the knife penetrated his right eye and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: "He saw light," he said, "with one eye, and darkness with the other." The left eye possessed the faculty of vision in great perfection, and he retained this power to a very late period of life; being able to read small print without the aid of glasses. During his childhood he was remarkable for his sprightliness and activity, engaging in all the sports common to children with great ardour and vivacity; and this vigour and animation of body and mind, remained with him and were conspicuous in all his pursuits, through every period of a long life. When he was between seven and eight years of age, he was sent, with his elder

brother John* to an academy at Heath, near Wakefield, which was superintended by Mr. Joseph Randall,† who conducted it upon a large and liberal, though somewhat expensive plan. The late Dr. Dodgson, Bishop of Elphin, and the Rev. Mr. Sedgewick, late Head Master of the Free School at Leeds, were classical tutors. William Hey was particularly noticed by his tutor, Dr. Dodgson,

* John Hey, D. D. the second, but eldest surviving son of Richard Hey, was, during many years, Fellow and Tutor of Sidney College, Cambridge. He was the first Norrisian Professor of Divinity in that University, Rector of Passenham in Northamptonshire and of Calverton, Bucks. When, from increasing years, he became unable to fulfil the duties of his station, he resigned his livings and took up his residence in London. He died in Seymour-place, near the Edgware-road, March 17, 1815, aged eighty-one years, and was interred in the new burying ground belonging to the parish of St. Mary-le-bone.

† Mr. Randall was a man of highly respectable character, whose attainments in the mathematics and the science of calculation were considerable: but he was not a good classical scholar, nor was he possessed of those acquirements which constitute a man of learning. He was obliged to resign the superintendence of the seminary at Heath, whence he retired to York, and was many years the master of a respectable school in that city. In the declining years of his life he was reduced to a state of great indigence, under which he was frequently relieved by the kindness of the Bishop of Elphin.

who gave him a book as a testimony of his regard and approbation;—indeed, his unwearied application and persevering industry merited and gained the kind attentions of all his masters. When speaking on this subject, he has been heard to say, that he was never punished but once during the seven years that he remained at school, and the occasion of that was his not divulging (when monitor) the fault of a school-fellow. At Heath he acquired a taste for natural philosophy, by attending lectures given by one of the masters,* on this subject; who, having a philosophical apparatus, illustrated his instructions by suitable experiments. In addition to his study of the classics, and attention to the usual employments of boys in such seminaries, he acquired a competent knowledge of the French language, which he spoke with much correctness and fluency. At this early period he displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care

* This was, probably, Mr. Arden, who was afterwards in good repute as a lecturer on various subjects of natural philosophy. Mr. Hey mentions him, in a letter from Bath, as having been formerly a tutor at Heath.

of the parents of William Hey to form his moral character was eminently successful; he was never known to utter a falsehood, and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves; they inculcated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion; and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years: his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years, the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those

various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour.

At fourteen years of age he was placed as an apprentice with Mr. Dawson, Surgeon and Apothecary at Leeds. Having been designed for the medical profession from his infancy, he submitted to the wishes of his parents in adopting the study of medicine. Had his own inclination been consulted, he would have preferred going to sea; and he was induced to comply the more readily with the determination of his friends, in the hope of being, at some future period, the surgeon of a man of war.

As an apprentice, he conducted himself with great industry and fidelity; submitting to many services which ought not to be imposed on those who occupy a situation like his, and which, indeed, are not now required by any respectable professional man. He was prepared to find less repugnance to these employments, from the prudent method adopted by his mother who was accustomed to make her children, usually, wait upon themselves. During the first years of his apprenticeship, William Hey was assiduous in gaining a knowledge of the sensible qualities of the drugs in Mr. Dawson's shop, their medi-

cinal virtues, and even the taste of the several articles he was employed to compound; but his curiosity once led him beyond the boundaries of prudence; being desirous of experiencing the "delightful delusions" of opium, as described by Jones, he took so largely of Matthews's pill,* as to endanger his life. Mr. Dawson and his friends were seriously alarmed; and it was only after the lapse of several hours, with all the aid his kind master could render him, that the noxious agency of this deleterious compound could be subdued. William Hey, during his apprenticeship, obtained the approbation, and secured the permanent esteem, of those with whom he resided; his moral conduct was irreproachable, and his attention to the duties of religion regular and exemplary. With a mind well regulated, and under the direction of principles firmly established by careful study and due reflection, he went to London in the autumn of 1757 to complete his professional education under the able teachers, which, at that period, adorned their profession in the metropolis. Mr. Hey was attached to his studies; he was actuated by an ardent thirst

* Pilula Matthæi. The composition of this pill may be seen in Quincy's Dispensatory. 14th edit. 1769.

after knowledge, and a steady determination of becoming the master of every subject to which he applied. It was a matter of duty with him to acquire a thorough knowledge of the profession he was to exercise, as far as that might be attainable, and he writes thus to his parents, after his arrival in London: — "I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust Him with the success of my endeavours." He considered anatomy as the foundation of all medical and chirurgical science, and determined, therefore, to acquire a competent knowledge of the structure of the human body. The first winter was devoted to anatomical lectures and dissections; his application to this study was unintermitted; and having used the aid of books to direct him in this pursuit, as long as he judged it necessary, he continued to dissect without them, and composed a description of the nerves and blood-vessels from his own dissections, which, as far as he had proceeded in the work, was found to be sufficiently accurate. His assiduity, during this period, was exemplary, since he seldom employed less than twelve hours, daily, in the lecture and dissecting rooms, during the whole winter.

By this unwearied application he acquired that share of anatomical knowledge which qualified him, eminently, for deriving superior advantages from his subsequent attendance on an hospital. Mr. Hey became a pupil of St. George's Hospital, under the late William Bromfeild, Esq.* in 1757, and began

* William Bromfeild, Esq. was the Surgeon of Her Majesty's Household, and of St. George's and the Lock Hospitals. He, and Mr. William Hewitt, were elected Surgeons of St. George's Hospital in 1744; he founded the Lock Hospital in 1745, which was opened for the reception of patients in January, 1746. He resigned his office of Surgeon of the Lock Hospital, April 26, in the year 1770, in favour of Mr. Charles Bromfeild, his son, who was elected his successor on the same day; and the elder Mr. Bromfeild was appointed Consulting Surgeon of the Lock Hospital. He resigned St. George's Hospital in the year 1780, and was succeeded by George Hawkins, Esq., who survived his appointment about three years. Mr. Bromfeild was, during some years, a teacher of anatomy, which increasing engagements in business induced him to relinquish. He published an account of the English Nightshades, of the effects of Corrosive Sublimate and Sarsaparilla, &c. in venereal cases, in the year 1757; Thoughts on the Mode of Treating Persons inoculated for the Small-Pox, in 1767; and Chirurgical Cases and Observations, in two volumes, 8vo. 1773. There is "a case of a poor woman who had a fœtus in her abdomen for nine years," printed in the Philosophical Transactions. Old Abridgment. Vol. ix. p. 111.

to officiate, as dresser, in June, 1758. The value of his acquirements in anatomy were more sensibly perceived by him every day; for he was aware that no one can be a competent judge of the nature of diseases, much less be qualified to perform operations, who is ignorant of the structure and relative situation of the parts affected. During the summer of 1758 he attended the Medical Lectures of Dr. Donald Monro,* who was elected Physician

Mr. Bromfeild was a very respectable practical surgeon, and an intrepid operator, whom no unexpected accident could dismay. His mind was not scientific, nor had it received much cultivation; and he wanted the modesty and simplicity which are often attendants on great mental powers and attainments. His manner was rough and blustering; he affected to be a wit, but was often coarse, and not unfrequently obscure; yet he was possessed of real kindness and humanity, and had he been less careless of giving offence by the freedom and harshness of his censures, he would have been regarded as a pleasant and entertaining companion. His surgical writings have not met with so favourable a reception as they perhaps deserve. They contain many valuable practical remarks, and merit, at least, one perusal. But, as the theories which encumber his book are crude and obsolete; his descriptions sometimes perplexed and obscure; and his manner of writing neither perspicuous, nor agreeable, the neglect into which his productions have fallen can excite no reasonable surprise.

* Dr. Donald Monro was in good estimation as a teacher of medicine, and was regarded as an able prac-

of St. George's Hospital, after the death of Dr. Clephane. While Mr. Hey was pursuing his studies with indefatigable industry, he was never influenced by his avidity of information, nor the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every

tical physician. His writings indicate him to have been a man of considerable industry, much observation, and sound judgment. His success in acquiring professional employment, was neither equal to his merits, nor reasonable expectations. To whatever other sources his failure in this respect may be attributed, perhaps one of the principal causes was the similarity of his name to that of Dr. Munro, the very respectable Physician of Bethlem Hospital, who was in great reputation for the treatment of insane persons. The very minute, and apparently accidental circumstances upon which the elevation or depression of a medical man frequently depend, form a very curious part of the history of human events. Perhaps, Dr. Donald Munro may not have been the only professional man to whom identity of name has been a vexatious source of injury and mortification.

His publications are numerous, and many of them valuable. A list of them is given in the Bibliotheca Britannica of Watt.

thing that had utility for its object; but, against the seductions of vice, he was firm and inflexible. The youthful companions of his studies would treat his seriousness with mockery, and sneer at the correctness of his conduct; yet they were constrained to allow the soundness of his understanding, and his superior attainments in professional knowledge. They frequently applied to him in matters of difficulty, and ever found him as cheerfully ready, as he was able, to assist them in their inquiries and to further and encourage them in their several pursuits. If he exhibited an unusual example of steady industry, he was not less a pattern of sobriety of deportment, strict regularity of morals, and zeal in the cultivation of every good and virtuous habit. As Mr. Hey was actuated by a strong sense of the duty he owed to God and to his fellow-creatures, to employ his time faithfully, he had likewise a fear lest he might give occasion to reproach on his religious profession, if he could be justly charged with idleness, or ignorance. Hence, he determined that none of his fellow-students should surpass him in those departments of knowledge, which it was his more immediate concern, at this time, to cultivate. His sentiments on this

subject, nearly forty years afterwards, are well illustrated by the following letter to his son John, who was soon to commence his studies at Cambridge.

" June 20, 1795.

" Dear John;

" I have no objection to the plan you have proposed for the employment of your time, till you go to Magdalen College. You think, that, as your abilities are not great, much study at Cambridge may do you harm, and can bring you no great credit. I know not how far your abilities might enable you to proceed; but diligence in your academical studies is undoubtedly a duty. No desire of academical honours should lead a young man to injure his health by study; and no fear of want of success should deter him from a proper attention to the duties of his station.

" There is such pride in some students, that they will take no pains because they find they are incapable of attaining a high rank in the university. Be content with a low rank, if Divine Providence has made you incapable of a high one. But remember that one talent is to be improved, as well as ten. When

I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow-students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me, did not escape so well. His fellow-students at St. George's Hospital tossed him in a blanket. In your pursuit of knowledge, let it be your principal concern to gain clear ideas of what you learn. The design of mathematical and philosophical studies is to enable a man to reason well. This does not arise from the mere power of solving a hard problem, but, from a habit of reasoning carefully, and arranging our ideas and arguments with scrupulous care * * * * * * * * * * * * * * * Our new habitation is not freed from plasterers and joiners, though your mother hopes to remove in August. How soon will our abode be confined to a few feet of earth! But, if our inward man be renewed day by day, as the outward man

perishes, all will be well. Give my love to your brother and sister, and a kiss to my dear grand-children.

"I am, your affectionate father,

"WILLIAM HEY."

Mr. Hey was a Christian, a steadfast believer in divine revelation; and under the sure guidance of this supernatural light, he repelled the shafts of infidelity, resisted the seductions of unlawful pleasures, and exhibited an instructive example to all his young associates of those several virtues which are the honour and ornament of youth, and secure the approbation and friendship of the truly wise and good. With persons of a different character, indeed, we are not surprised to see that consistent, serious religion, a piety less obtrusive in its discourse, than conspicuous in its actions, which extends its ramifications through every department of human duty, should excite sentiments of pity, or contempt; that the silent rebukes which a pure and holy life give to impiety and licentiousness, should be an unpardonable crime; a course of life on which an ill name must be imposed, that it may be exposed to animadversion with the greater shew of decency.

Early in the year 1759 Mr Hey attended the Lectures of Dr. Mackenzie, in Midwifery. His assiduity in the studies of his profession in general, and of this important branch in particular, suffered no abatement; and he omitted no favourable opportunity of verifying, by practice, the instructions which he received from his teacher. Being aware of the disadvantage of engaging himself with a multiplicity of objects at the same period, it was his method to direct his *principal* attention to one subject at a time, without, however, absolutely neglecting others when his leisure would permit. He felt the importance of being thoroughly acquainted with the principles and practice of those professional gentlemen, under whose directions his studies were pursued; and, to accomplish this purpose the more certainly, he was accustomed to take a list of such doubts and queries as had occurred to him since the preceding lecture, and propose them to the teacher, either before, or after the lecture, as he found more convenient. On this subject, Mr. Hey, his son, observes; "I have heard him mention this, particularly in respect to the lectures in midwifery, and say, that he believed Dr. Mackenzie had scarcely an opinion with which he (Mr. Hey) had not, in

this way, become acquainted." In a letter to his son, Richard Hey, who died many years ago, he offers the following advice on this subject: "When you attend Dr. Lowder and are come to that part of his lectures in which the pupils execute deliveries on the machine, I would advise you to sit by the machine all the time of lecture. I found more advantage from seeing the various ways in which others got wrong, than from being corrected, merely, for my own blunders. I used likewise to get leave to come a little before lecture began, to propose my doubts and queries, collected from reading and thinking on the subject, or arising from what had passed at *(the former)* lecture. Dr. Mackenzie was exceedingly kind to me in permitting this freedom."

Towards the end of the year 1758, a gentleman, resident in London, who had observed the great prudence and correctness of Mr. Hey's general conduct, and was acquainted with the integrity of his character, expressed his desire of uniting him in marriage with his own daughter. The proposal does not appear to have been disagreeable to Mr. Hey; but, with great propriety, he declined making any advances towards accomplishing his object, until he had con-

sulted the wishes, and received the opinion, of his parents. His father's reply abounds with very judicious remarks on this subject. He offered many prudential reasons to his son, against entering into such an engagement under his particular circumstances, although he showed no disinclination against his marrying at a more suitable period. As Mr. Hey submitted the direction of his mind in this important matter, implicitly to the judgment of his parents, so he exhibited his filial piety by an unreserved acquiescence in their determination. If young persons, in general, would condescend to ask the advice and listen to the suggestions of their parents, or judicious friends, in concerns of this consequence, before they have proceeded too far to recede with comfort and honour, they would be often preserved from forming connexions which become, subsequently, an occasion of bitter and fruitless regret. The most frequent sources of unhappiness in contracting such engagements are early inconsiderateness, vain self-sufficiency, or a spirit of proud independence. It never can reflect any dishonour on the understanding, or heart, of a young man, to embrace every fair occasion of thus giving honour to his parents.

Mr. Hey having completed his education

in London, in the spring of 1759, his father, who was desirous that all his sons should be qualified to fulfil the highest duties of their respective professions, made to his son William the offer of prosecuting his studies in Paris. But he, having made such inquiries as he was able to do, respecting the probable advantages of such a measure, and considering the many disadvantages to a man of his character, that would be necessarily connected with a residence in the French capital, declined his father's proposal, and returned to Leeds in the month of April, 1759, to commence the exercise of his profession.

A gentleman, nearly connected with the family of Mr. Hey, remarks, that, " it was during the period of his studies in London, that Mr. Hey undertook the very difficult task of strictly governing his thoughts; and perhaps very few persons ever exercised such a perfect control over them, as he was enabled to do, from those early days of his youth, to the end of his life. He determined that he would meditate upon a given subject, while he was walking to a certain distance, and that *then* he would turn his attention to some other topic; and he was thus accustomed to pass through the streets of London investigating the various subjects to which

his thoughts had been directed by the lectures, or other professional occupations. The effects of this habit remained with him through life; and he found it of admirable use, not only in preserving him from the intrusion of a swarm of impertinent ideas, but in enabling him to form a correct judgment on many points pertaining to divine and human knowledge. The same kind of accuracy was observed in his conversation. He would often discuss a subject with a friend, as they rode in his carriage. In the midst of the conversation Mr. Hey would alight to see a patient; and although this circumstance occurred frequently, he never failed to resume the discussion at the very sentence where it had been broken off, and would thus continue an uninterrupted series of discourse to the end of the argument." An old and intimate friend of Mr. Hey expresses himself thus, on this feature of his character: "He formed no opinions on any subject, adopted no system of thinking, or acting, without much previous and close attention to it. He never spoke at random, or uttered a sentiment that he had not well considered. This circumstance made him less agreeable as a companion, as it shed a cold and cautious reserve about him, which was felt by the ex-

temporaneous talkers who conversed with him, and left an uneasy suspicion that they had said something which was foolish, or displeasing, to him. Every thing that he produced was already cut and dried in his mind; so that if questioned about any thing that he had not well considered, he either said nothing, or what was undecisive and unsatisfactory."

That power of controlling the restless activity of the mind and commanding the attention, by which a man can direct his meditations to any subject at will, can readily transfer his thoughts from one object of consideration to another, and pursue a regular train of investigation in the tumult and distraction of crowded streets, and amidst the multiplied pursuits of business, is, undoubtedly, a most desirable acquisition, yet, probably, not unattainable by those who can resolutely shake off indolence and pusillanimity. Those persons who have permitted their thoughts to flow habitually, without order or coherence; whose minds, like the vibrating atmosphere, are in a state of continual oscillation, may survey a thinking being, thus chastised and disciplined, as a miracle of nature, or of art, as having attained a state surpassing the ordinary measure of intellectual subjection. The habit of fixed

cogitation may, however, be generated, like any other mental habit, by determined effort and unwearied repetition; by resolutely suppressing vagrant and impertinent thoughts, steadily opposing the unseasonable intruders as they arise, and accustoming the mind, in conducting its pursuits, to restrain itself within the boundaries of order and coherence. Many of our intellectual operations are more under the dominion of the will than is readily conceded by those who are not accustomed to the exercise of mental discipline. Nothing that is a worthy object of our studies can be well understood without attention; an attention withdrawn from the sensible images which surround us, not less than from those conceptions which are foreign to the immediate pursuit of the mind. But attention is a voluntary act; and although the intenseness with which it is exercised, and the comparative facility with which the thinking powers are detained and concentered in this operation, may be re-inforced and assisted, by the motives which excited it, yet, the ability of continuing or suspending it is so much under the control of the will, that praise or blame may commonly be attached to the neglect or misuse of it. To acquire such a mastery over the

fleeting trains of ideas, that they shall yield obedience to the imperate acts of the will, remaining, or departing, marshalling themselves according to rule and order, making quick transitions from one subject of cogitation to another, may be deemed a sort of heroism, calculated to awaken admiration, rather than to exemplify a practicable attainment. Nevertheless, this command of thought and attention may be remarked every day, in the gamester, the chess-player, the ardent man of business, in which the mind seems to be wholly and intensely engaged by the single object of its contemplation. The difficulty of forming such a habit of attention, and acquiring such a power of control, is an objection to be repelled as a mere excuse for supineness and indolence, since it will apply with equal truth against every great and valuable attainment; for all good things are difficult to a mind that is disorderly and unchastised. The operations of the intellect admit of a systematic exactness and precision, like the attitudes and movements of the body, and a mind disciplined to profound thinking, will perform its evolutions with a correctness and effect, scarcely to be conceived by those who have never been trained up in the same mode of exercise.

"Mr. Hey," it is said, "made it his constant endeavour thoroughly to investigate and understand every subject to which his attention was directed: he considered it in all its bearings, weighed with care every objection, and, by wisely discriminating between what was doubtful, and what was certain, between what was extraneous, and what was essential, he acquired a comprehensive view of the whole argument, and conveyed it to his hearers in neat and forcible language." This habit, deeply radicated and assisted by a good memory, frequently gave to his conversation the air and manner of a studied lecture, while the order, copiousness, and precision of his discourse, seemed to render all further discussion unnecessary. To those who sought his society with the desire of information, this method of delivering his opinions was both instructive and impressive; but, to the vague, desultory talker, the eager disputant, the loquacious trifler, the retailer of petty incidents and stale anecdotes, this style of conversation was mortifying and intolerable. It is not here assumed, that such a mode of exercising the colloquial talent is the most agreeable and useful in a mixed company, where every one claims the right of bearing a part, and no one is supposed to

be invested with the privilege of engrossing the attention of the whole society. Men of great talents and splendid attainments, who are gifted with a ready elocution, have been accused of dictating and dogmatizing, of uttering harangues, and "talking essays," to the no small annoyance of their impatient audience; and men of eminence in some one professional department, if not allowed to lecture in their own way, will be sometimes found either very insipid companions, where the conversation is general and much diversified, or they will retire into a fastidious silence. But, although pedantry be commonly decried, as incompatible with that easy, free, and familiar discourse which cherishes and invigorates the social spirit, yet there exists a medium between pedantry and frivolousness; conversation may not only amuse and recreate, but be pregnant with instruction, without the formality of studied orations, or the ceaseless intrusion of quaint conceits and sprightly witticisms, which are often prepared before-hand, to entrap applause and excite admiration. Surely, when men of parts and information meet together, the exclusion of all useful and instructive conversation is not less censurable, than the unseasonable introduction of

profound and recondite erudition at the rout, or the tea table. A man may lay aside his professor's gown without assuming a mountebank's dress. He may relax his thoughts and unbend his mind, without playing the buffoon, or sinking into coarseness, ribaldry, or nonsense. It must be very inconvenient and vexatious to a careless, forward, and diffuse talker, when he is required to connect clear and determinate ideas with his propositions, to define the terms he is using at random, and to be called to an account for all his *non sequiturs* and limping conclusions; his lot may require some sympathy and condolence; yet compassion ought to be not less extended to him who is condemned to listen, through a whole evening, to bold assertions, undigested remarks, petulance, sarcasm, froth, and frivolity. He who upon ordinary occasions assails you with a ponderous dissertation, may be dull and wearisome, whatever sense and reason it may contain; yet there will be this advantage on his side, that he will seldom offend against the laws of decorum, good nature, and charity. The well-digested discourse of a man of sound mind and virtuous principles, will leave no unjust or dangerous impressions on others, nor give

occasion for self-reproach and serious repentance.

The conversation of Mr. Hey was not only exempt from crude conceptions, from rash and inconsiderate decisions, the abortive offspring of an ignorant, arrogant, or undisciplined mind; but it was without a tincture of those malevolent dispositions, which are the fruitful source of so much uneasiness and disorder in human society. He carefully avoided sporting with the feelings, or wounding the peace and reputation, of any man; his censures were reluctant and sparing, and directed against the action, rather than the person, of the offender; and when constrained to defend himself against calumny and misrepresentation, he said what was necessary for his own justification, but abstained from all harsh, malignant, and injurious remarks, which aim only at disparaging the character, and irritating the passions, of an adversary. Profane and impure discourse was peculiarly offensive to him; and on some occasions he thought it right to express more than a silent disapprobation of such violations of the divine law, and outrages of the common rules of decency.* When dining in

* See Appendix, No. 1.

public, if an obscene toast were proposed, he would immediately rise and quit the company, regardless of the vulgar eruptions of scorn and contumely which might be directed against him. Offences may arise in mixed society, through the surprise of sudden and unexpected temptation, over which good-nature and forbearance will, if possible, throw the mantle of charity; but for obscenity and profaneness, no apology can be admitted; for no explanation can justify, no candour can extenuate the coarse ribaldry and wanton effusions of a licentious and depraved mind.

Previously to fixing his residence at Leeds, his former master, Mr. Dawson, had offered to receive him as a partner; but, after much deliberation, this proposal was declined, chiefly from deference to the opinions of his parents. The kind intentions of Mr. Dawson did not, however, terminate here; he expressed a desire that Mr. Hey should reside near him, promising to send to him as many of his surgical patients as would receive his recommendation.

At this period when Mr Hey entered upon practice as a surgeon and apothecary, &c. in Leeds, the principal gentlemen of the profession who resided there, were Mr. Billam,

Mr. Winn, Mr. Dawson, and Mr. Kenion; and of these, the two last named persons scarcely professed surgery. Mr. Billam had been an army surgeon, and must have enjoyed considerable opportunities of acquiring information; his reputation was high, and his practice in and about Leeds was extensive, yet very few, if any, of the capital operations had been performed in that town: indeed, it may be doubted whether Mr. Winn had ever performed any of them since he settled there. A Mr. Lawman, who practised surgery only, had performed the operation of lithotomy once, and he had once amputated a limb; but the circle of his business was very limited. From the time in which Mr. Hey first engaged in practice, he treated the most serious accidents, and performed all the chirurgical operations which were necessary, never declining any cases which presented themselves on account of their difficulty, or danger; and on such occasions, his seniors in Leeds very kindly lent him their countenance and assistance. Mr. Hey, his son, believes, that his father performed the operation of lithotomy, successfully, three times, in his private practice within the first year; "but," he adds, "I cannot specify more in his earliest years, as I find no regular account of cases, till the

year 1763, when he had been four years in business. From this time, till the year 1767, when the Infirmary was opened, I find four cases of lithotomy recorded, and four of the operation for the strangulated hernia, besides various operations of other kinds." During the first years in which Mr. Hey exercised his profession, his progress in gaining business was slow, his range of practice was narrowly circumscribed; and it appears, that nearly ten years elapsed before the regular emoluments of his practice were equal to the expenses of his family. He and his friends were little disposed, at that time, to anticipate the reputation he afterwards acquired, and the long career of successful exertion which was allotted to him. A large proportion of those who engage in the medical profession, must be prepared to contend with difficulties, to encounter a variety of impediments, and to undergo the severe discipline of mortification and disappointment, on their first entering into business. The talents and skill of a surgeon cannot be known immediately on his announcing himself a candidate for confidence and employment. He must wait on the slow operation of time, and on the intervention of circumstances favourable to the disclosing of his professional abilities. It must be,

however, a very peculiar concurrence of adverse events, which can finally obstruct the success of persevering diligence, and competent professional acquirements. It was not a prejudice against youth and inexperience which constituted the most serious obstacle to Mr. Hey's early success in business; his religious character and connexions operated powerfully against him, and the lustre of his superior attainments was too feeble to penetrate the dense medium with which prejudice, during a long course of time, enveloped the minds of his townsmen. That some other causes conspired to exclude him from general acceptance, will be readily granted. Mr. Hey had the habits and feelings of a gentleman, and was in little danger of offending against the common rules of civility and good-breeding; yet it must be allowed, that, in some of the earlier years of his life, he was remarkably grave, reserved, and silent; his manner was calculated rather to inspire reverence, than to conciliate regard, and the features of his virtue appeared austere and unbending. There is a certain amenity of manners and grace of deportment, which are calculated to exert a prepossessing influence in the intercourse of men with each other, and to facilitate as well as to enlarge the natural impulsive agency of

the social spirit in the ordinary commerce and occurrences of life. That these have no necessary connexion with talents, virtue, or acquirements, requires no formal proof; but it is not less true, that all the substantial parts of benevolence, kindness, and humanity, may exist in full vigour and operation, where the more obvious and engaging qualities are obscurely exhibited. It is beyond dispute the duty of every man to be unblamable, upright, and good, and it is his interest, as well as his duty, to be courteous and agreeable; defects in the former are culpable deviations from the essentials of morality; failures in the latter partake of the nature of physical imperfections, which a discerning candour, while it disallows, can forgive.

On the 30th of July, 1761, Mr. Hey married Miss Alice Banks, the second of four daughters of Mr. Robert Banks, a gentleman of Craven, in Yorkshire. Some acquaintance had been formed with the young lady, during Mr. Hey's residence with Mr. Dawson; but he had entertained no serious thoughts of making her an offer of marriage, till after his return from London. In the course of his visits, Mr. Hey deemed it his duty to represent to Miss Alice Banks, the obligations, the cares, the solicitudes, with which the mar-

ried state is connected, that her mind might be duly prepared for the serious and important duties of domestic life, and not be hastily engaged in an undertaking, the nature of which she had not well considered. Whatever may be thought of this mode of addressing the object of his attachment, its integrity must be approved by all; nothing was more remote from his character and principles, than, by flattering pretensions, by partial and unreal representations, to allure the woman, who was to be his companion for life, to contract an irrevocable engagement under delusive impressions. The good sense of Miss Alice Banks enabled her to form a correct estimate of the character of her admirer; she was convinced that Mr. Hey was a man with whom she might safely entrust her person and her happiness, nor had she ever occasion to regret the confidence she reposed in him.

Mr. Hey was, during one year, from the month of February, 1762, to February, 1763, the medical attendant on the Leeds Workhouse, for no public institution, appropriated to the relief of the sick and hurt, existed then in that town. The first meeting which was called for the purpose of establishing an Infirmary in that populous place, was on May the 20th, 1767, about six years after Mr. Hey

had commenced business. It was then agreed, that a *parochial* Infirmary should be established. The contributions for this object being larger than was expected, it was resolved, at a subsequent meeting, held the 19th of June, that the Infirmary should be *general*. A house was taken on the 25th of July, as a temporary Infirmary, until a building suitable to the purpose could be erected; and the rules for conducting the establishment were read and confirmed the 29th of July: the medical officers of the charity were also appointed at the same meeting.

It is highly probable, that the first motion towards the founding of an Infirmary originated with Mr. Hey; this is, however, a matter of inferior importance, since it is quite certain that he engaged more actively in the establishing of it than any other individual, his name appearing in the records of almost all the meetings and committees, for building, forming the laws, &c.; indeed, he was the only medical man who was placed on the Building Committee.* On the first of July, 1768, he received a vote of thanks from the

* It may, perhaps, be regarded as a singular occurrence, that Mr. Hey, who was among the first contributors to the Infirmary, was also the survivor of all the contributors whose names are inserted in the First Report.

Quarterly Board, " For the trouble he has taken in relation to the building, and that he be reimbursed the expenses he has been, or shall be at, concerning the same." When the surgeons were to be appointed, only one, of the four, already mentioned, offered his services: this was Mr. Billam, who was elected, as matter of course. Richard Wilson, Esq. the Recorder of Leeds, and eldest brother of the late Lord Bishop of Bristol, then observed, " As for Mr. Hey we cannot do without him;" he was accordingly appointed. Mr. Kenion and Mr. Dawson, two of the senior surgeons, then proposed their respective partners, Mr. Jones,* and

* Mr. Jones resigned his office of surgeon, on the 5th of April, 1783, and retired to Bingley, a small market town between Bradford and Keighley, where he continued to practise, during six years. He then removed to Bradford, where he remained in practice during the remainder of his life, which was about fourteen years. He was born October 9, 1740, and died January 4, 1803, in the 63rd year of his age. He was succeeded in the Infirmary by Mr. Strother.

Mr. Jones was a respectable practical surgeon, and was, in general, a very dextrous and neat operator. His manners were agreeable and gentlemanly, and he was attentive to the duties of his profession; yet his diligence and assiduity were never rewarded by a large share of professional employment.

Mr. Lucas.* It was intended, originally, by the trustees, that no more than three surgeons should be placed on the establishment; but in order to prevent a contest between the two candidates, which might be injurious to the infant charity, they were both elected, under an express provision, however, that after the first vacancy which might occur, the number

* Mr. Lucas resigned his office of surgeon, December 27, 1793, and retired from business in January, 1794. He married a widow lady of good fortune soon afterwards, and assumed the name of Hanson. This marriage was not a happy one, he separated himself from her in a short time, and resumed the name of Lucas. On the death of Mrs. Hanson, he married a second time, and settled at Ripon, in October, 1807, as a consulting surgeon, where he died, December the 2nd, 1814, in the 71st year of his age. He was the author of some useful papers in the fifth and sixth volumes of the London Medical Observations and Inquiries, and in the second and fourth volumes of the Memoirs of the Medical Society of London. He likewise published a small work on Parochial Registers, Charitable Funds, &c. in 1791, and a Candid Inquiry into the Education, Qualification, and Offices of a Surgeon, Apothecary, &c. in the year 1800. Mr. Lucas was a good surgeon; he enjoyed a considerable share of professional reputation, and was in extensive business until the period of his retiring. He was a man of polite manners, attentive and humane to his patients, and highly respectable in his general conduct. He was succeeded in the Infirmary by Mr. Chorley, the present senior surgeon of that Institution.

of surgeons should not exceed three.* Mr. Billam resigned his office, November 26, 1773, at a period of about six years from the commencement of the Institution, and Mr. Hey became, of course, from that time, the senior surgeon. The patients were removed from the temporary house, to the new Infirmary, about March 1, 1771. Since the first erection of the Leeds Infirmary, the building has been enlarged at three different times, by the addition of two wings, and a third story. It now contains one hundred and sixteen beds.†

"In the year 1768, Mr. Hey, in conjunction with the principal medical men of the town, formed a medical society, which met once a month, for the discussion of professional subjects, and the purchase of medical books.‡

* The first physicians elected were Dr. Hird and Dr. Crowther.

† Since this was written, the following information has been communicated. "The Infirmary is, at this time, July, 1821, receiving a considerable enlargement, for the fourth time since it was built, by which an addition of nearly twenty beds will be obtained, besides a large and commodious operation room, new kitchens, new baths, and other conveniences."

‡ The first members of this Society were Dr. Milner, Dr. Hird, and Dr. Crowther, physicians, and Mr. Billam, Mr. Hey, Mr. Jones, and Mr. Lucas, surgeons.

A subject connected with medicine, or surgery, was proposed by each member in his turn, which was discussed at the subsequent meeting; the proposer of the subject being chairman for the evening. I find a regular account of these meetings from June, 1768, to October, 1769; but whether they continued longer I know not. This society, however, laid the foundation of a good medical library which is the property of the Infirmary, and is still increasing. The medical society subsists in name, but meets only for the purchasing of books, and the management of the library."

It was about the year 1768 or 1769, that a very friendly intercourse commenced between Mr. Hey, and the late Dr. Priestley, who then resided at Leeds; and their intimacy was maintained during several years by an epistolary correspondence, after Dr. Priestley retired from Leeds. Mr. Hey being acquainted with the chymistry of that period, Dr. Priestley conferred much with him on the subject of the various pursuits in which he was engaged, and always imparted to him the several discoveries he made in the properties of the gaseous fluids, to which his attention was at that time principally directed. Dr. Priestley, in his history of vision, light, and colours, published in 1772, when treating on

the immediate seat of vision, had been strongly inclined to regard the choroid coat of the eye, as the part which excited the perception of visible objects; but, it appears in the additions subjoined to that work, that he was induced to doubt of the correctness of this opinion, perhaps to change it, in consequence of the facts and arguments suggested to him by Mr. Hey.

To verify the opinion of the antiseptic qualities, which were supposed to reside in fixed air, (carbonic acid gas,) as appeared from experiments made by Dr. Priestley, on dead animal matter, Mr. Hey determined to employ it as an enema, in cases of putrid fever, where the alvine discharges were acrid and offensive. A convenient apparatus for distending the bowels with this gas was easily contrived, and in some cases the patients seemed to derive considerable comfort and benefit from using it.* This mode of administering it, however, was never introduced into general practice. He likewise made use of this gas, by applying it to the surface of cancerous ulcers; but not with such manifest

* See the Appendix to Experiments and Observations on different kinds of Air. By Joseph Priestley, &c. 2nd Edition. Vol. 1. 1775.

advantage as to induce him to persevere for any considerable time in this mode of treatment. In the year 1772, Dr. Priestley was present at some experiments made by Mr. Hey on the blood, in which the results were directly at variance with some published by Mr. Hewson: the Doctor was satisfied with the correctness of those made by Mr. Hey, who was encouraged to publish them in 1779, in his "Observations on the Blood." The high opinion in which Dr. Priestley held the talents and acquirements of Mr. Hey, both as a professional man and a philosopher, induced him to propose this gentleman as a proper person to be admitted into the Royal Society. He was elected a fellow in the year 1775, and in a letter to Mr. Hey from Dr. Priestley communicating the intelligence of that honourable distinction, he writes, "I wish I could say, that one of the members in ten, had equal pretensions to it."*

* "The only person in Leeds who gave much attention to my experiments was Mr. Hey, a surgeon. He was a zealous methodist, and wrote answers to some of my theological tracts; but we always conversed with the greatest freedom on philosophical subjects, without mentioning any thing relating to theology. When I left Leeds, he begged of me the earthen trough in which I had made all my experiments while I was there."

Memoirs of Dr. Joseph Priestley, &c. Page 63.

The friendship long cherished by those two philosophic men will be thought highly creditable to the candour and liberality of their minds, when the circumstances, under which it was contracted and nurtured, are made known. Dr. Priestley was, at that period, a confirmed Dissenter, a Socinian, and not friendly to the established government of this kingdom. Mr. Hey was steadily attached to the Church of England, by affection and principle; his religious tenets were strictly consonant with the articles, homilies, and liturgy of the Established Church; and he was a warm and unvarying advocate for the constitution in church and state. Dr. Priestley, who was zealous in propagating his peculiar religious opinions, to effect his purpose more certainly and extensively, printed and distributed little tracts, without his name, on the most important doctrines of Christianity, written with a plainness and simplicity which were calculated to engage the attention of the middle and lower classes of the population. Mr. Hey was deeply impressed with a persuasion of the great importance of those doctrines to the eternal interests of mankind, which his friend was controverting and labouring to overthrow. Being dissatisfied with the replies which were published, and having given much

attention to the subjects in debate, he wrote a small tract, in "Defence of the Divinity of Christ," and a second, as a "Short Defence of the Doctrine of the Atonement."

Dr. John Hey, Norrisian Professor of Divinity in the University of Cambridge, was accustomed to notice this tract on "the divinity of Christ," in his public lectures in divinity. The following extracts from the printed lectures will exhibit the Professor's opinion of this production of his brother's pen. "In proving the divinity of Christ, I will beg leave to make use of a small *pamphlet*, printed in 1772, at Leeds, which seems to me to give the arguments or proofs in a good form. The title is, 'A Short Defence of the Doctrine of the Divinity of Christ:'*—the author's idea of the manner of proving any Being to be divine, agrees in a good measure with that which I have already mentioned as my own. Several years after I first used it, I asked and received permission to mention his name. The following is an extract from a letter of his:—'The occasion of my writing the *Short Defences* was as follows. A large number of penny pamphlets against the leading doctrines of Christianity, were published here, and were

* "Written by my brother, William Hey, surgeon at Leeds, Yorkshire."

circulated with great industry. Without entering fairly into the controversy, they were calculated to unhinge the minds of the unwary. A very zealous man, but a wild enthusiast, who lived here then, published an answer, which Dr. Priestley, the supposed author of the short tracts, seemed to glory in.—Indeed it was most injudiciously written. Other short answers afterwards came out; but these were so defective in argument, and so acrid in style, that they were clearly a matter of triumph to the Socinians. Having for many years carefully considered the subjects for the satisfaction of my own mind, and being urged by some friends, with whom I had conversed on these subjects, I ventured to submit to the public my thoughts on Dr. Priestley's arguments. I first intended to have published three penny pamphlets on the subjects of the divinity of Christ, the atonement, and man's moral depravity. But the two first swelling out unavoidably beyond my design, I would not any further break in upon my professional studies. —Whether future leisure may ever tempt me to finish my original plan, I cannot say. At present, I have laid aside the thought of proceeding. What I have said proceeded from the fullest conviction of my judgment; I wish it may do good.'"

The above letter was written in 1789, seventeen years after the publication of the pamphlet.

The following remarks on these publications convey the sentiments of a clergyman nearly connected with Mr. Hey's family. "The former was by far the more popular work, being more calculated for the benefit of unlearned readers. The proofs are generally taken from those plain and apposite passages of holy writ, not capable of being wrested to another meaning, without evident violence to the sense of the Author. This work passed through three editions in England, and has been published in Scotland. His defence of the atonement is elaborate; it shows a thorough acquaintance with the objections usually urged against the doctrine, and great acuteness in answering them. Both these publications are models of controversial writing; nothing of the *odium theologicum* appears in them. The subjects are treated with a mildness and candour indicative of the christian spirit of the author, and yet with a firmness and seriousness clearly demonstrating, that he felt the importance of the truths for which he was contending." The same gentleman proceeds to remark on Mr. Hey's friendly intercourse with Dr.

Priestley: "How far this intimacy may be justified, and whether Mr. Hey, in the later periods of his life, would have formed it, is a question on which his friends may possibly differ." Whatever difference in opinion, on this subject, may have existed among the friends of Mr. Hey, or may still exist, a doubt may be suggested, whether it be a question on which it is, at this time, absolutely necessary to decide. When nothing is determined, explicitly, by laws divine or human, the decision of the casuist may be an undertaking of great delicacy and difficulty. Where the reality of the fact asserted is sufficiently attested, it is necessary to be acquainted with the several circumstances connected with the dubious action, with the motives of the party concerned, and with the confirmed, habitual principles by which his general conduct in life is regulated. When these requisites have been duly adjusted, modesty and charity, twin virtues, may be admitted to a hearing, and they will probably suggest, that it is always wise and safe to suspend our judgment, where there is danger of concluding erroneously, and to leave doubtful cases to the sentence of that Omniscient Being, who may have reserved them for his own tribunal.

In the year 1773 Mr. Hey received an injury in his knee, by striking it against the stone work of a cold bath as he was ascending out of the water. The effects of this accident were aggravated soon afterwards by his horse falling with him. This second injury obliged him to submit to a quiescent state during some weeks; and, on resuming his accustomed exercise, he never regained his original power of walking, but was more or less sensible of a diminution of strength and capacity of enduring fatigue in that limb. These injuries laid the foundation of a lameness which continued during the remaining years of his life. Mr. Hey recovered, however, from the effects of these accidents, so as to be able to pursue his professional duties in the town of Leeds, without any perceptible inconvenience, and he visited his patients on horseback in all the villages around him, by day, or by night, with as great diligence and attention as formerly.

Early in the year 1778 he received a stroke upon the thigh of the weak limb from his horse, in mounting, which, for a time, threatened to suspend his future professional exertions. At this period he was fully engaged in business; his reputation stood high as an operating surgeon; persons came from re-

mote parts of Yorkshire to Leeds, that they might be under his immediate care; and he was frequently called to considerable distances from Leeds in cases of difficulty and danger.

Mr. Hey had now a large family, and was soon to be the parent of an eleventh child; his rising fame presented before him a reasonable prospect of distinction and emolument, as creditable to himself as advantageous to his family. Amidst the full tide of this honour and prosperity, he was disabled from using all active exertions; the remedies which were employed by his own direction, or by the suggestions of his professional friends, were of little benefit to him; and it appeared probable to himself, and to those who were qualified to judge of his case, that he would never regain the power of walking. Mr. Hey felt this afflictive dispensation of the Divine Providence as every considerate man, in similar circumstances, would feel it; he was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation with humble submission, and a meek acquiescence in the divine will, relying with an unsuspect-

ing confidence upon the gracious declarations of his heavenly Father.

In a conversation with an intimate friend, who was lamenting the apparent consequences of a disorder which menaced the extinction of his prospects of future usefulness, he said, "if it be the will of God that I should be confined to my sofa, and He command me to pick straws during the remainder of my life, I hope I should feel no repugnance to His good pleasure." This was not only the language of true wisdom, it was the spontaneous effusion of that divine philosophy in which Mr. Hey had been instructed by the Sacred Scriptures, and was an effect wrought by the supernatural influence of heavenly grace. The patience of a Christian bears little resemblance to the affected magnanimity of a Stoic, or the frigid indifference of a Pyrrhonist. True religion infuses a nobleness of character, an elevation of mind, a magnanimity of soul, which break forth under the strokes, the trials, the reverses, and multiplied sorrows to which we are exposed, and sustain the spirit of the man in serenity and composure, amidst the agitations of every conflicting and varied form of adversity. The will of God is a centre upon which the soul can securely and peaceably rest, and find not

only repose, but even content and satisfaction, when the atmosphere of this fluctuating world is most clouded and tempestuous. A manly submission to events, which no human power nor wisdom can control, merits respect, and commands admiration; yet it must be regarded as an excellence of a higher order, when, with these human virtues, we witness the absence of all perturbation and anxious solicitude, a cheerful resignation to the appointments of infinite wisdom, with a sincere and uniform desire that the supreme will may be fulfilled, whatever be the issue of the present dispensation.*

Mr. Hey's recovery from lameness appearing remote and uncertain, he went to London in the spring of 1778, and consulted some of the most eminent surgeons in the metropolis. By their advice he proceeded to Bath, where he remained a considerable time; and during his stay there, he commenced an acquaintance with Sir John Pringle, Bart., P. R. S. He likewise renewed his friendship with Mr. Arden, who had been a teacher at Heath Academy,† and was now engaged in giving

* "Notre situation est triste, mais la vie entière n'est que tristesse, et il n'y a de joie qu'à vouloir les choses tristes que Dieu nous envoie." Hist. de Fenelon, livre iv. p. 419.

† See page 4.

a course of philosophical lectures at Bath. Mr. Hey having offered to dissect an eye for Mr. Arden's Lecture on Optics, he was requested by the lecturer to demonstrate the organ of vision to the audience, and with that request he readily complied. He went from Bath to Harwich for the benefit of sea bathing, and returned to Leeds, after an absence of four months, in good health, but little improved in his capacity of using the injured limb. From this period to that of his death, he was never able to walk, except across a room of ordinary size, without the aid of a crutch; he could not bear the fatigue of standing longer than a few minutes; and although he recovered so far, at one period, as to walk the length of a short street with his crutch, yet, in consequence of exerting himself too freely, he relapsed into his former state of lameness. He rode about the town of Leeds, occasionally, on horseback, and sometimes to the distance of a mile beyond it; but he was obliged to pay the greater part of his professional visits in a carriage. Mr. Hey, on leaving Leeds, committed the care of his business to a young man who had resided with him as a pupil for some time; the surgeons of the Infirmary took upon themselves his duty in that Institution; and

both they and the physicians kindly gave their assistance, when requested, in any case of difficulty and danger that occurred among his private patients. On his return to Leeds, he did not find his professional employments remarkably diminished; his business soon began to increase rapidly, and his ability to fulfil the numerous calls that pressed upon him was materially facilitated by the use of a carriage. It was with great reluctance that Mr. Hey acquiesced in keeping a carriage, but it was a measure forced upon him by the necessity of his condition; and he had no reason, ultimately, to regret this additional expense, since it contributed to diminish the fatigues of his increasing business, and was, probably, under the Divine Providence, one great means of protecting his health, enlarging his sphere of usefulness, and of protracting a life valuable to his family and to the whole community. Man is a very incompetent judge of what is best for him in the course of human affairs; for events, apparently the most unpropitious and menacing, are not unfrequently made subservient to his future prosperity and happiness.

In the year 1783 a Philosophical and Literary Society was formed in Leeds, of which it appears (by a letter addressed to

him in that capacity) that Mr. Hey was the President. Whether this distinction was assigned to him permanently, or whether a new President was elected annually, cannot now be ascertained. The duration of this Society was probably of no long continuance, since the existing records of its meetings do not descend below the year 1786. The Society was sometimes favoured in its sittings by the presence and assistance of Mr. Smeaton, the engineer; but it is uncertain whether he was a regular member, or only an occasional visitant.

The following papers, written by Mr. Hey, were read at the meetings of this Society :—

1. Observations on the *Aurora Borealis;* read May 7, 1783. This paper was sent to the Royal Society of London early in the year 1784; was read December 24, 1786; and appeared in the eightieth volume of the Philosophical Transactions, 1790. In the paper, as it was presented to the Leeds Society, there was an Appendix, containing a short account of an *Aurora Australis.*

2. Some account of a heifer with two heads, which was exhibited at the Leeds fair, in November, 1783. Read, November 26, 1783. This paper was written by the

President, (Mr. Hey,) and the Rev. William Sheepshanks, the Secretary, conjointly.

3. An account of a child, having six fingers on each hand, and six toes on the right foot. Read, December 24, 1783.

4. On deformities of the human *fœtus*. Read, December 24, 1783. The question principally considered in this paper, is, whether deformities in the *fœtus* depend on impressions made on the mind of the mother during *utero-gestation*. It is in an unfinished state.

5. An account of a beautiful meteor. Read, February, 1784.

6. An examination of the arguments alleged to prove or disprove the following proposition,—"that the mind always thinks." Read, March 31, 1784.

7. An account of twin children, each of which was said to be born with two fore-teeth. Read, March 31, 1784.

8. A description of a monstrous human *fœtus*. Read, December 24, 1784.

9. A chemical analysis of Adams' solvent for the stone. Read, February 13, 1786.

10. On the methods of guarding buildings from the destructive effects of lightning. There is some uncertainty whether this paper was read before the Society.

Mr. Hey was elected a Member of the Literary and Philosophical Society of Manchester, December 14, 1785.

He was elected an Honorary Member of the Royal Medical Society of Edinburgh, on the 21st of February, 1789.

A description of the eye of the seal was sent by Mr. Hey to the Literary and Philosophical Society of Manchester. It was read October 26, 1787, and appeared in the third volume of their Memoirs, published in the year 1790.

It is the object of this paper to controvert the assertion of some eminent writers on the organ of vision, that, in the eye of the seal, the optic nerve is inserted in the axis of the pupil, and not in the inner side of that axis, as in other animals.* Mr. Hey having examined two eyes of a seal, found that the optic nerve penetrated the sclerotis on the inner side of the axis of the pupil. He accounts

* The same peculiarity of insertion has been affirmed of the optic nerve in the eye of the porcupine. Haller makes the following remark in his Elementa Physiologiæ; tom. v. lib. xvi. "Neque valde credo, aut in phocâ, aut in hystrice exceptionem esse a regulâ, et insertionem optici nervi axi optico respondere." It seems probable that Haller had never examined the eyes of these two animals.

thus for the mistake: "The quantity of fibrous substance accompanying the optic nerve in this animal, the spreading out of that substance with the smallness of the nerve itself, seem to have been the causes of that deception, which some incautious naturalist has fallen into, which has been propagated by the different authors who have copied one another on this subject."

Mr. Hey united the practice of midwifery with the two other departments of his profession. He was much employed as an accoucheur, was very successful in his practice, and introduced some considerable improvements in the management of women during parturition, and in the subsequent period of their confinement. He had bestowed much attention on the subject of puerperal convulsions; an essay on this subject was found among his papers, and he had formed an intention of publishing upon it; but, finding that he differed in opinion on some points from Dr. Denman, and the Doctor having said that he would write against the paper if Mr. Hey published it, the publication was deferred from his unwillingness to engage in controversy. He purposed, however, at some future time, to give to the public a volume on midwifery, but his nu-

merous avocations prevented his fulfilling this design.

In the spring of 1800 Mr. Hey gave a course of anatomical demonstrations, consisting of twelve lectures, at the Leeds Infirmary. The first eleven lectures were delivered on the body of a malefactor who had been executed at York for murder. He demonstrated the common integuments, the viscera of the thorax and abdomen, the brain, the muscles, the circulation of the blood, &c.; introducing rather copious physiological observations, but treating more briefly of the diseases and injuries to which these several parts of the body are particularly exposed; thus rendering the subjects more instructive and interesting to a general audience. These lectures were given with the design of benefiting the pupils of the Infirmary, and such professional men in Leeds as might chuse to attend them; but he purposed, further, to furnish a rational and instructive amusement to those persons who might desire information on these subjects; and he availed himself of such occasions as were thus presented, to direct the attention of his audience to the great Creator of man, whose wisdom, power, and goodness, were so admirably displayed in the

structure and functions of the human body. The last lecture was on the eye, and on the theory of vision. To this, ladies were admitted. In order to prevent the intrusion of improper persons, tickets were issued at half a guinea the course; the clear profits were given to the Infirmary, to the amount of twenty-seven pounds, six shillings.

A second course of anatomical lectures was delivered by Mr. Hey, in the year 1803, of which he gave the following account in a letter:—" A dreadful murder was committed upon an old woman, near Wakefield, by two young men who were both executed at York. The Judge and Counsel wished that one body might be dissected at Leeds. At this request I undertook the task; and, with your brother's assistance,* have finished it. I shall be able to present forty guineas to the Infirmary as the profits of it.† I had a large audience. Ladies were admitted to the last lecture, which was upon the eye. About fifty attended; five guineas were collected from them. About one hundred tickets were distributed to gentlemen."

* His son, the present Mr. Hey, who executed nearly the whole of the dissection, but gave none of the lectures.

† Forty-seven pounds, eleven shillings, and sixpence, were paid into the hands of the Treasurer.

A third course of anatomical lectures was given by Mr. Hey in the year 1805, on a plan similar to the two former. By this the Infirmary gained forty-five pounds, seven shillings.

Mr. Hey gave a fourth, and last course, in the year 1809. The subject dissected was a woman of an atrocious character, (Mary Bateman,) whose trial had excited great interest, and the attendance was more numerous than on any former occasion. The sum given to the Infirmary at this time was eighty pounds, fourteen shillings.

Mr. Hey resigned his office of Surgeon of the Leeds Infirmary, October 7, 1812, having just completed his seventy-sixth year. He had been Surgeon of that Institution somewhat more than forty-five years, during thirty-nine of which he was the Senior Surgeon. His son, the present Mr. Hey, was unanimously elected to the office vacated by the resignation of his father, on the following day. This gentleman has been long treading in the footsteps of his revered predecessor; and, by his ability, assiduity, and integrity, supplies, as far as those can supply, the loss which the public has sustained by the death of his father.

The Annual General Board of the Trus-

tees, to which the resignation was delivered, expressed their sense of the long and meritorious services of Mr. Hey, by several Resolutions, which do honour to their candour, justice, and liberality of sentiment.

The following document will illustrate the feelings with which the Trustees of the Infirmary accepted the resignation of Mr. Hey. It was beautifully engrossed on vellum, and ornamented with a vignette of the Infirmary.

" At a Special Meeting of the Trustees of the General Infirmary at Leeds, held the 22nd day of October, 1812, in conformity to a Resolution passed at the Annual Board on the 7th instant;—

" It was resolved unanimously,

" That the Thanks of this Meeting be given to William Hey, Esq., F. R. S., late Senior Surgeon to the Leeds Infirmary, who by his zealous exertions in originally promoting its foundation, and his unwearied attention to its interests for a period of forty-five years, is justly entitled to the appellation of a Parent to the Institution; and who by a skilful and unremitting discharge of the duties of his professional situation in the Establishment, from his

appointment to it in the year 1767, to his late resignation on account of advanced age, has rendered the most essential services to so excellent a charity, and furnished a bright example to all those who may hereafter be called to fill the same important station.

"Resolved,

"That, as a permanent mark of gratitude for his public exertions, and esteem for his character, the friends of the Institution shall be allowed to place his portrait in the Board Room.

"Resolved,

"That the Address of Thanks prepared by the Committee appointed for that purpose, at the Meeting of the 7th of October, and now read, be presented to Mr. Hey by the Chairman, together with these Resolutions; and that the Resolutions be published in each of the Leeds newspapers.

"Signed,

"W. York, Chairman."

Mr. Hey acknowledged the honour conferred on him by the following letter:—

"To the Trustees of the General Infirmary, assembled at the Annual Board,

October 7, and at the Special General Board, October 8, 1812;

" Gentlemen;

" The unusual manner in which you were pleased to express your vote of thanks for my past services to the charity, calls for my most grateful acknowledgment. I am truly sensible of your kindness, and could have wished to express in person the sense which I entertain of your distinguished favour. But my feelings quite overcame me, and rendered it impossible for me to express what I wished to say on the occasion. Be assured, however, that I shall retain a lively sense of your kindness, as long as the remembrance of past events shall remain with me. If I have contributed in any degree to the formation and support of this Institution, which is now extending its charitable assistance to so great a number of our afflicted fellow creatures, I desire to consider myself only as an humble instrument in the hands of that gracious Being who endears us to each other by making us mutually the channels of his bounty. Permit me, gentlemen, to assure you, that my prayers for the success of this benevolent Institution will never be wanting;

and allow me to add, that the sight of this house of mercy is one of the daily sources of consolation that attend my declining years.

" I remain, Gentlemen,
" With great respect,
" Your obliged humble servant,
" WILLIAM HEY."

" October 9, 1812.".

" To William Hey, Esq., F. R. S.
" Sir;

" The Trustees of the General Infirmary in this town cannot satisfy their feelings with the tokens of respect and gratitude which you have already received, however unanimously, however cordially the same were conveyed, without some further expression of their sense of your services.

" After having actively assisted in the original formation of this Institution, you have continued through the long period of forty-five years to afford it the advantage of your professional skill with diligence and fidelity; you have often effectually recommended it to the patronage of your friends. You have often contributed largely to its high and deserved estimation with the

public. You have essentially served its funds by repeated liberal communications of knowledge in your lectures to those pupils who may, at some future period, endeavour to follow your footsteps.

" You retire, Sir, from your charge: but we trust you will never be unmindful of the interests of the *Infirmary*, nor fail to promote its welfare, while the *Almighty* preserves your valuable life.

" May the evening of your days be cheered with the blessings of multitudes who were ready to perish! May this expression of the unanimous feelings of the friends and supporters of the Institution contribute to soothe your declining years; and may you experience the high gratification of seeing your *son* emulating his *father*, and promising to terminate his services with equal honour!

" With sincere and due respect and esteem, we have the pleasure to subscribe ourselves,

" Your faithful humble servants,

" W. York, " John Clapham,
" John Blayds, " T. S. B. Reade,
" Thomas Bischoff, " Thomas Teale,

" Committee."

" Leeds, October 22, 1812."

Mr. Hey possessed the esteem and friendship of many of the principal persons in Leeds; but no one, probably, held his talents in higher estimation than Mr. Gott. This gentleman was not less distinguished for the amenity of his manners, his correct taste in polite literature, his acquirements and skill in arts and science, than for his public spirit, and a noble munificence which was conspicuous on all those occasions which called for the exercise of benevolence and liberality. Mr. Gott was desirous of possessing a bust of Mr. Hey, but had some fears that he might not obtain the object of his wishes if he allowed his friend time for deliberation. The late Mr. Bullock, an artist of eminence, was introduced by Mr. Gott, who said, in an easy and familiar manner, to Mr. Hey, "I shall be obliged to you if you will permit the gentleman who is with me to take a cast of you; come, sit down, it shall be done now; it will require a few minutes only." No time being allowed to Mr. Hey for consideration, the cast was taken, and a bust was afterwards executed in beautiful marble, which had a place in the Exhibition at Somerset House in 1816, and is now in Mr. Gott's mansion, at Armley, near Leeds.

The most competent judges allow that this bust offers a fine specimen of the art of the sculptor, is a striking likeness of the original, and well expresses the manly sense and profound powers of thinking by which he was distinguished. Several busts were afterwards made by Mr. Bullock, in plaster of Paris, at the particular request of various friends of Mr. Hey.

By the resignation of Mr. Hey, his official connexion with the Infirmary ceased; but he was requested by the medical officers to attend the chirurgical operations there, whenever it might be agreeable to him; and he frequently availed himself of this obliging invitation. He shewed a lively interest in every matter which affected the welfare of the Institution; and, on the discussion of any measure of importance, his opinion had always great weight with the Trustees. On two occasions, where the prosperity and advantage of the charity were deeply interested, the weight and influence which were attached to Mr. Hey's judgment, on subjects concerning which he was so thoroughly competent to offer an opinion, conciliated the differences which existed among the Trustees, and produced an unanimity of sentiment. It was on the 30th of January, 1815,

that the appointment of an Apothecary to the Infirmary, with an increase of salary from forty, to one hundred pounds per annum, was vested in the medical officers of the charity. This stipendiary officer had been formerly elected by the Trustees at large; and several persons of some consequence in Leeds attended purposely to oppose the meditated alteration; but, on hearing Mr. Hey's representation of the benefits that would probably result from the change, they were convinced by his arguments, and acquiesced in the proposed measure.

The office of apothecary to an hospital is a charge of high responsibility, in which the welfare of the patients and the credit of the Institution are deeply concerned. He should be competently acquainted with his professional duties, and be instructed, at least, in the leading principles of physic and surgery. He ought to possess a good understanding, have a respectable character, fixed moral habits, and be patient, diligent, vigilant, and humane, devoting his whole time and attention to the service of the charity in which he is engaged. On no pretence whatever should he be allowed to attend on any private practice of his own, nor be connected with any other business than that

of the Institution. It is obvious, that no person endowed with such qualifications, and subjected to such restrictions, will undertake the office without a salary, forming, in his opinion, a compensation for the duties required and privations exacted, and such a fair and equitable remuneration will not only render him more satisfied in his situation, but be an inducement to him to prolong his residence, a circumstance, not merely of convenience to those connected with the Institution, but of great importance to its tranquillity and welfare. It is undoubtedly incumbent on Trustees to manage the several departments of a charitable Institution on the principles of a strict and exemplary economy; but occasions present themselves on which some departure from these principles becomes necessary; since it is obvious, that a contract for talents and character must be conducted upon higher principles than a contract for coals and candles, if the parties would avoid the imputation of a discreditable parsimony. To act otherwise, would imply a solecism similar to that of a man in private life, who should diligently inquire for the cheapest medical advice, without troubling himself about the most able.

The conduct of the Trustees in relinquishing their right of voting upon this occasion, and transferring the power of electing into the hands of those who are alone duly qualified judges of the proper person to be invested with the office of Apothecary, offers a fine example of disinterestedness, and merits the warmest praise. The election of the officers of a charity by a majority of the suffrages of the Governors, includes many and conspicuous advantages; yet, like a multitude of other good usages, it has been subjected to great and lamentable abuses. It is but too well known, that large sums of money have been subscribed by the candidate and his friends previously to an election, to secure the office for an individual, thus defeating a less rich, or more scrupulous competitor, by an overwhelming majority. This evil had acquired such a currency, and had grown to so monstrous a magnitude, that many Societies determined to render such unworthy measures almost abortive, by adopting wise and wholesome regulations; nevertheless, it may be feared, that the abuse is not yet wholly extirpated.

It was early in the year 1819, that a motion was expected to be offered to a numerous

weekly Board, for increasing the number of physicians and surgeons of the Infirmary. Mr. Hey had gained intelligence of the intended proposal, merely by report; but, conceiving it to be a measure that might not only open a way to further encroachments on the constitution of the charity, and lead to perpetual intrigues among the medical men of the town, but would be likewise injurious to the Institution, and to the profession in general, by gradually deteriorating the character of the medical officers, more especially the surgeons, he attended the Board to give his decided opposition to the proposal. How far those who had meditated the bringing forward of such a motion were restrained by the presence of Mr. Hey, can only be conjectured; the subject, however, was not introduced. "As it was sufficiently known that such a measure had been contemplated, Mr. Hey avowed his purpose in attending the present meeting, and delivered his sentiments at large upon that subject. His speech was well arranged, perspicuous, and convincing, and it appeared to produce perfect unanimity among the Trustees then assembled. It was requested that his arguments might be embodied, and printed in the newspapers for the perusal

of the absent Trustees, or that some entry might be made in the weekly Board book of the opinion of that meeting; but as there was no motion before the Board, Mr. Hey requested, that what he had said might be considered as private conversation only."

As the subject on which Mr. Hey delivered his sentiments, is one of great importance, and upon which some diversity of opinion prevails, not indeed among well-informed medical men, but with the governors of some charitable institutions, it is greatly to be regretted, that the well-digested opinion of so competent a judge has not been preserved. This point has indeed been discussed by the late Dr. Gregory, of Edinburgh, with great ability, precision, and strength of reasoning, upon a case not very dissimilar from this, which related to the Royal Infirmary in that City. He has, in his invaluable memoir, shewn, by an invincible train of argumentation, the advantages resulting from employing no greater number of professional men in an Infirmary, than are necessary to supply the wants of the patients. It must be obvious, indeed, to every one who will exercise the patience of considering it, that, by multiplying medical and surgical attendants in a charitable institution, the business

will be most probably done with less exactness, care, and punctuality, than when the appointments are duly proportioned to the number of the sick. Every superfluous attendant will diminish the responsibility of those already stationed there; by abridging their opportunities of practice, their individual improvement, and that of the art they profess, will be obstructed, and the credit attached, by common consent, to the situation of an hospital surgeon being thus divided, a powerful stimulus to exertion will be conspicuously abated. There are, undoubtedly, many professional men who would fulfil their duty under every disadvantage, from higher considerations than those of emolument, reputation, or honourable distinction; yet, while men retain the sentiments and passions of human nature, it cannot be wise to withdraw the impulse arising from inferior considerations, and require them to engage in an employment of much labour and anxiety, solely from the pure and elevated motives of benevolence and humane feeling, without one single inducement of a lower order, these inducements not including any considerations at variance with the moral, or social character of a member of civil society. It is not unusual on such occasions to hear the medical officers,

who are in opposition to such proposals, reproached with acting from narrow, interested, and selfish views. Charges like these are easily adduced, and will by many be hastily received; but such general accusations are equally invidious and futile. Let those who are so eager to criminate men of honour and respectability, seriously ask themselves, what they mean by selfishness, and interested motives? Do they mean a reasonable attention to a man's own welfare and happiness; to his capacity of usefulness and respectability in the order of society, where Divine Providence has placed him? Is not he whose motives of action are the gratifying of his own will and pleasure, as selfish and interested, as he who, having acquired a virtuous fame and an honourable subsistence, is desirous of retaining what he has thus lawfully gained? It would not be a vain, nor ill-founded boast, if it were asserted, that a much greater proportion of labour and skill is dispensed, gratuitously, by the members of the medical profession, than by any other class of men, who are dependant on their own exertions for subsistence. If the hardships and annoyance inflicted on the medical officers of an hospital, by forcing upon them supernumerary colleagues, unnecessarily, and encumbering

them with help, tended in any measure to promote the interest of the charity, the improvement of the art, and the consequent advantages of society; the partial evil ought to be endured patiently. But when the very reverse of this is, and always must be, actually the case, as long as men and their natural constitution remain the same, the governors would do well to reflect, whether they may not be actuated more by a desire of promoting the private interests of certain individuals, than by a sense of the general benefit of the charity of which they are the trustees. If it should be imagined, that the engaging of a multitude of retainers will add dignity and consequence to an hospital, in some proportion to their numbers, it may be quite sufficient to suggest, that an hospital is not a palace, and its officers are enrolled for action, not for display. The governors of an hospital are commonly very incompetent judges of matters that concern the medical department, and if they refuse to receive information from those who are the best qualified to communicate it, endless discord, heats, and dissensions, will be engendered, and perhaps perpetuated, to the lasting injury of the institution. The good judgment, the sound discretion, and laudable

liberality of the Trustees of the Leeds Infirmary, were not to be surprised by the insidious proposals of interested, or misguided individuals: they deliberated before they acted, and, listening to the results of reason and experience, their decision preserved their institution from becoming a theatre of intrigue, contention, and disorder. Their Infirmary had flourished, their professional attendants had acquired high eminence, confidence, and respectability, under its present constitution; they saw that so material an innovation might be pregnant with the most disastrous consequences, while its utility was highly problematical, and they wisely and uprightly abstained from the abrogation of those laws, the wisdom of which had been sanctioned by the test of half a century. No one, it may be presumed, will suspect the writer of an intention to deny to governors and trustees the right of rescinding their laws and forming new ones; and if no distinction be made between right and power, they may also claim the legal right of violating the duties of common sense, of sound prudence, and enlightened benevolence. To dispute the absolute power of trustees over an institution, supported by the voluntary subscription of its members,

would be idle and absurd; but to doubt whether they may exercise it in an arbitrary manner, is a fair and warrantable question, not conveying any thing disrespectful, or offensive, to those to whom it is proposed. Perhaps the law of the land may not interpose any obstacle against the exercise of arbitrary power in these cases; yet there are other laws, not less obligatory, which forbid to individuals the exercise of legal and natural rights, when they would prove subversive of the law of expediency and general good. Is it to be supposed, that any man by subscribing a small sum annually to the support of a public institution, thereby purchases the right of acting according to his own caprice and humour? That to gratify himself, or his friends, he may propose, or support measures tending to injure, or distress those whose services have been long approved; and, actuated by the spirit of innovation, inconsiderately carry on his plans, till he has overthrown the very foundations of peace, order, and unanimity? Had the motion to which an allusion has been made, met with the approbation of the Board, and been finally carried, its unfriendly influence upon the true interests of the charity, would have quickly been so apparent, that every

intelligent and conscientious Governor, who had been active in introducing it, would have censured his own rashness, and pleaded earnestly for its abrogation. It may, however, be confidently hoped, that an undertaking, so fraught with mischief and confusion, will never again be contemplated.

The long, active, and useful life of Mr. Hey was now approaching to its termination. He had generally enjoyed good health, and had not been confined by any serious indisposition till the year 1808, when, on his return from London, he suffered from a disorder of the bowels, which reduced him to a state of great weakness, and many months elapsed before he was in a capacity of resuming his professional labours. In December, 1816, he sustained another most alarming attack of a very painful and dangerous disease in his bowels. He suspected that ulceration had taken place in the colon, or its transverse arch. It pleased God, however, to restore him to his friends and to the public, after a confinement of more than three months; and, although his strength, in his own conception, was not remarkably impaired, nor his vigour abated, yet he never recovered perfectly from the injury inflicted on his constitution by that long and severe

indisposition. He was, indeed, capable of going through his professional duties without much inconvenience, yet he was not without uneasy and uncomfortable feelings, occasionally, in the abdomen. He would sometimes say; "I am sure all is not right in my bowels;" and some months after his illness, alluding to the uneasiness in the lower part of his body, he said; "I have that about me which will carry me to my grave." His prognostic was too correctly verified in little more than a year afterwards. Few men, at the advanced period of eighty-two years, had suffered less from the pressure of age and its usual infirmities, either in their corporal or intellectual powers, than Mr. Hey; hence he would often remark, that he was obliged to bring in the aid of reason to tell him that he was an old man, since he experienced nothing of those symptoms of decrepitude, which, at the age of eighty years, in the emphatical language of Solomon, render *the grasshopper a burthen.* He would add, "I can now enjoy all the innocent pleasures of life, as much as I ever could." His eye-sight was remarkably good, for he could read and write in a good light, without spectacles; and his hand-writing was firm and distinct, without

any of those inequalities which indicate a tremulous pen. His hearing was acute; and his vocal powers, although much diminished, were yet very agreeable, and indicated that he could once have sung well. Of the change in his mental powers he chiefly complained of the imperfection of his memory; but the distinctness of his conceptions, the soundness of his judgment, his orderly and correct mode of thinking, and his facility of conveying his notions with perspicuity, copiousness and fluency, do not appear to have suffered any remarkable diminution. He moved with much alertness and agility, and appeared to retain considerable power of exertion; and, in a conversation upon old age, about six months before his death, he remarked, that the Psalmist had said, *The days of our years are threescore years and ten; and, if by reason of strength, they be fourscore years, yet is their strength labour and sorrow;* but, added he, with a smile, "I have not yet found them either labour or sorrow." In a long conversation with which the writer of this Memoir was indulged by Mr. Hey, about six months before his death, upon a subject which had required much patient research, Mr. Hey displayed a wonderful promptitude and viva-

city, and evinced as much logical precision and metaphysical acumen, as at any period of his life. Much of the freshness and vigour which Mr. Hey retained in his declining years, and which rendered his old age pleasant and useful, may be ascribed, under the blessing of Divine Providence, to his early rising; his strict habits of temperance; the equanimity of his temper; and to that internal peace, composure, and serenity, which are the concomitants of a holy and devout life. There is scarcely any thing more repugnant to experience than a healthful body in advanced years, a calm, tranquil, and vigorous mind, when little or no discipline has been exercised, early, over the appetites and passions; where all the pursuits have been animal and secular, and where indulgence has been allowed and justified in every instance not marked as degrading and scandalous by the verdict of the world. But inconsistent expectations have been always cherished, and the disappointments confuting these expectations, have not always taught the sufferers the folly of indulging hopes which experience has uniformly falsified, and which are as contrary to good sense, as to the laws of the divine government. Although prudence and temperance, conducted by wisdom and ani-

mated by christian piety, do not assure health and long life to the possessor, yet they conduce to both, and they tend to infuse that cheerfulness and serenity, without which life itself would be scarcely desirable. Perfection and happiness, unchanging and never-ending are proposed as excitements and rewards every way suited to the wants and desires of immortal creatures; and, according to the measure we attain of these superior blessings, whilst fulfilling our duty on earth, we participate of the enjoyments of heaven.

"On the 7th, 8th, and 9th of March, 1819, Mr. Hey had been obliged to visit patients at the distances of ten and twelve miles from his house, in addition to the regular business of the day; and, in consequence of his close engagements, he had given less attention to the state of his bowels than was customary with him. On Tuesday, the 9th, when returning home in the evening, he felt rather cold and chilly, which surprised him, since he had remarked, whilst on his journey, that the day was warmer than some of the preceding days. He retired to bed, however, apparently well. He awoke about five o'clock in the morning of the tenth with a shivering, which was very soon followed by pain in the bowels, not severe,

but accompanied with frequent vomiting; his tongue was furred, his pulse languid, and not very frequent. Although his pulse seemed to forbid bleeding from the arm, yet it was thought advisable to apply leeches to the abdomen. He took some pills composed of calomel, antimonial powder, and opium; a solution of the sulphate of magnesia; a mixture of magnesia with lemon juice, and a compound infusion of senna. These mixtures were given to him alternately, and purgative injections were likewise administered. On Wednesday night, or early on Thursday morning, his bowels were relieved copiously; his stomach was quieted; the pain diminished; and he felt much better. On Friday and Saturday he continued to improve, but had some hiccough. On Sunday he was free from pain, except when the hiccough came on, and this was generally excited by any exertion. On Monday morning, his son, Mr. William Hey, considered him out of danger, and thought that nothing was wanting but the recovery of his strength. Mr. Hey was now able to sit up in bed, and to employ himself a little in reading. On Tuesday, the 16th, he was not so well; his tongue, which was becoming moist and clean, became again dry

and furred; his pulse was more frequent, and all his symptoms wore a more unfavourable aspect. Wednesday, Thursday, and Friday, his disease was gaining upon him gradually; his tongue was covered with a black crust; his mouth was exceedingly dry and parched, and he said that 'his tongue felt like a piece of dry board.' His strength was so much reduced, that he was unable to converse much with his attendants. He now began to suffer from a diarrhœa, and his motions were offensive and streaked with blood. Several portions of what appeared, at first sight, to be small clots of coagulated blood, were found, on a careful examination to have a membranous structure, and no doubt remained on the minds of his medical attendants, that they were sloughs separated from the internal coat of the intestines. The bowels were not entirely without pain, but he suffered so little, that, when he was asked to point out the seat of the pain exactly, he would say, 'I think I have it to seek.'

"The plan of treatment now adopted was calculated to support his strength and restrain his diarrhœa. The symptoms enumerated above continued, with little variation, till Tuesday, the 23d of March; in the even-

ing of which day, about six o'clock, he expired."

"Towards the latter part of his illness, his mind wandered occasionally; but this was, apparently, rather the effect of debility than from the accession of delirium, since he could, generally, if not always, return a rational answer to the questions proposed to him. Upon opening the abdomen a very offensive fetor was emitted, and a considerable quantity of the contents of the bowels was found in its cavity. The lower part of the small, and all the large intestines were of a peculiar dark colour, approaching to the appearance of gangrene. The transverse arch of the colon was firmly attached to the upper surface of the spleen, and to that part of the diaphragm which was immediately under the cartilages of the false ribs on the left side. It was extremely large here, forming a pouch, or bag resembling the stomach. Two ulcerated openings, of considerable size, were formed in the coats of this portion of the colon through which the fæces had passed into the cavity of the abdomen. The coats of the bowels which surrounded the openings were very thin; the villous coat of all the large intestines was in an ulcerated or sloughy state, and several portions of

membrane, resembling what had been evacuated before death, were found in the bowels. The sigmoid flexure of the colon, and the rectum, were small in diameter, and in two or three places they were unnaturally contracted. No coagulable lymph was effused; and the stomach with the other viscera, were healthy."

Mr. Hey was buried at St. Paul's Church, on Saturday, March 29; his funeral was attended by a great number of his friends and fellow townsmen; and a funeral sermon was preached on the following day, Sunday, by his friend and highly respected pastor the Rev. Miles Jackson, in the Church of St. Paul, where Mr. Hey had been a constant attendant on divine worship, since its consecration in 1793. The congregation was unusually large, and a great part of them were in mourning. Mr. Jackson preached from the 5th chapter of Genesis, verse 24; *Enoch walked with God, and he was not; for God took him.* A more appropriate text could scarcely have been chosen for this solemn occasion. The pious preacher, after explaining to his audience, "what it is to walk with God," proceeded to show "the happy consequences of walking with him," delineating the character of Mr. Hey, as a

bright illustration of his theme, with much feeling, judgment, and fidelity.

During the latter days of Mr. Hey's illness, he was too much oppressed by languor and debility to converse much with his family; and the slight interrupted delirium which was occasionally present, obstructed the regular operations of his mind, and often impeded his finishing the sentence he had begun. But his patience, meekness, serenity, and resignation, were always conspicuous; and the little which he was able to say, at those intervals when there was some abatement of the pressure of his disease, was perfectly consistent with his former conversations, when his mind was in the full exercise of its natural powers, and animated with the fervour of gracious affections. The very aberrations of his understanding strongly evinced the predominance of piety, the habitual determination of his thoughts and affections to spiritual and heavenly objects. It would, however, be incorrect and injudicious to draw any conclusions of the good or evil estate of the soul, from the excursions of a wandering and disordered imagination. Good men may be unreasonably depressed and dejected, and bad men supported and elevated, under the near

prospect of death, from the mere operation of natural causes. But, where the conduct and character have uniformly exhibited the indisputable proof of true conversion to God,—where the power of religion has been manifested by a devout and holy life; it is the source of great comfort to affectionate relatives and friends, and affords just matter of thankfulness to God, when those who are dear to us have been preserved, under the irregular operations of a delirious fancy, from any expressions, or actions, at variance with their settled habits in the time of health and vigour. Some analogy may be traced between the state of delirium and that of dreaming; in both the ideas of imagination are more vivid and intense than those which are excited by the impressions of sense. The organs of sensation are obstructed, or nearly so, during sleep; and, in delirium, the perceptions they excite are either false, or they are faint and incoherent; the power of controlling or directing the mental operations no longer exists; hence the words and actions are less to be attributed to distinct acts of volition, than to the agency of immediate impressions, or the predominance of fancy over intellection. During our waking hours we possess the power, more

or less perfectly, of directing and restraining the flights of the imagination and its illusive representations, by comparing its suggestions with the informations of sense; but when these powers are suspended in sleep, or greatly impaired, or debilitated by disease, the person falls under the dominion of present impressions and of irregular associations, and, in ceasing to be a voluntary agent, loses his responsibility. Every one who has given even a slight attention to the operations of his own mind, must have remarked, that, in those intervals of business, or active pursuits which leave us at leisure, where no specific object engrosses or absorbs the attention, but the soul is left to the intrusion of any images, or notions which may arise spontaneously, that something may be conjectured of the moral disposition from the colour and quality of those "shadowy tribes of mind" which habitually recur under these circumstances. Where the mind loves, there it exists and dwells; and when unconstrained by external circumstances, it seeks naturally the element which is most suited to its predominant affection. Hence reveries and dreams, and even delirious ravings, may occasionally indicate what was the habitual direction of the mind when

in its regular and unimpaired state. It would not be difficult to adduce many instances in confirmation of these remarks; but it may suffice to advert to the state of mind of the learned and pious Bishop Wilson, during the latter days of his life. This great and good man, "having passed his ninety-second year, found his intellectual powers begin to fail. For a short time before the shadow of death surrounded him, the light of his masculine understanding was eclipsed. It pleased an All-wise Providence to visit him with a sudden attack of delirium a few weeks previous to his departure. This visitation occurred while the Rev. Henry Corlet was reading the Greek Testament aloud to the Bishop in his study. Opposite to the study window were several tall trees with thick and spreading branches. On a sudden the Bishop exclaimed, 'Don't you see them? Don't you see them?' 'See what, my lord?' answered Mr. Corlet, with great surprise. 'The angels,' replied the Bishop, 'ascending and descending on the branches of those trees.' The young student immediately perceived his lordship's malady; and, calling in some of the attendants, they prevailed on him to retire to his chamber. In this state of imbecility the Bishop continued for some

weeks; but, though the foundations of his vigorous intellects were shaken, his piety, which was interwoven with every fibre in his frame, never forsook him. He was continually uttering devout aspirations, and praising his Saviour and his God. The very delirium of this excellent man appeared amiable. There was a sanctity in his expressions, and a dignity in his deportment, during this intellectual eclipse, which inspired every beholder with awe. Religious exercises were still his favourite employment:—

" ' Prayer, all his business; all his pleasure, praise.' "*

How delightful is it to contemplate these two aged servants of God, bending beneath the load of years, oppressed by bodily and

* Stowell's Life of Bishop Wilson.

The judicious and pious author of this portion of biography has conferred a valuable benefit on the public by the copiousness and fidelity of his narrative, the practical tendency of his remarks, and that candid and useful discrimination which appears in different parts of the work. Peaceful and prosperous must be the state of that church, and happy would be the people, where their ecclesiastical superiors should be endowed with the fervent piety, and animated by the gracious spirit, of this eminent saint and Bishop.

mental disorder, under all the disadvantages of weakness and decay, yet, exhibiting in their feeble measure the spirit and temper of heaven; the last efforts of their exhausted frame employed in the service of their Saviour, and the last remains of their dying breath effused in accents of prayer and praise.

The death of Mr. Hey was an event deeply felt and sincerely lamented throughout the Borough of Leeds. The public papers gave the most indubitable testimonies of affectionate regret for his loss, while they conveyed a view of the high estimation with which his superior talents, the moral excellency of his character, and his many useful virtues, had impressed their minds; these sentiments are expressed with a feeling and eloquence that reflect honour upon the writers, while they pay a just tribute to the memory of the deceased.

The following is selected as an appropriate tribute to the memory of Mr. Hey. It appeared in "The Leeds Independent," &c. on Thursday, March 25, 1819:—

"On Tuesday, the 23rd instant, in the 83rd year of his age, after a short illness, died William Hey, Esq. F. R. S. &c. one of the Aldermen of this Borough, and many

years Senior Surgeon to the General Infirmary of this town. It is with feelings of no ordinary regret, that we communicate the painful intelligence of the death of this truly eminent individual. In whatever point of view we contemplate his character, it exhibits a bright, an uniform, and illustrious example of professional knowledge, of patient and arduous research, of moral rectitude, and of christian excellence. His career has been long, useful, and distinguished. Endued by his Creator with superior natural abilities, they were cultivated with a diligence, which nothing can surpass; and while such talents are too often prostituted to the worse than vain follies of this world, his enlightened understanding led to the reverence of that beneficent Power, whose goodness he endeavoured to imitate, and whose attributes he delighted to adore. In the exercise of his profession, he was indefatigable; in its attainments, eminently distinguished, perhaps unrivalled in the present day. From his hand have the blessings of health been dispensed to thousands. By his exertions was the General Infirmary at this place founded; under his fatherly and fostering care has it attained a reputation equal to any similar institution in the realm; and to the latest

period of his existence, its prosperity retained his most anxious wishes and unremitting support. Of him it might well be said, 'The blessing of him that was ready to perish came upon me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. I was eyes to the blind, and feet was I to the lame.'

"In domestic life he was kind, tender, and affectionate; as a magistrate, just, legal, and conscientious. In him virtue and religion found a father and protector;—vice, a stern but merciful judge and monitor. In every measure where the true interests of his country were to be promoted;—where the ignorant were to be instructed;—where the sufferings of the poor were to be alleviated;—where the fetters of slavery were to be loosed;—where the benign precepts of Christianity were to be diffused;—there was he to be found, the powerful advocate and determined champion of that religion, upon which, as one of its brightest ornaments, his own example reflected additional lustre. His chirurgical writings, which will be studied by the faculty as long as a true knowledge of their profession is an object, evince a strong, comprehensive, and enlightened view

of those subjects, which he undertook to illustrate. Known and revered by those writings to numbers of the profession, in distant lands and foreign climes, we need only observe, that his practice, founded on the same views, was pre-eminently successful. Such, alas! is a faint outline of the man we have lost from among us. To his biographer remains the pleasing yet mournful duty of pourtraying those traits which our limits only permit us to glance at. May his example sink deep in the breasts of his remaining professional brethren; and, while it stimulates their exertions in the discharge of their arduous duties, teach them that in being good they become doubly great. Nor will the memory of Mr. Hey live to the public only. Long must the sacred flame of private friendship cherish the remembrance of those amiable and patriarchal virtues, which shone conspicuous in his life, and ever afford the best consolation in that awful and trying moment between time and eternity. Founding his hope of a blessed immortality upon the mercy of his God, and the merits of his Saviour, he built upon a rock which supported him through life, and sweetly gilded the evening of his days; till, like a shock of corn laden with ears,

he calmly bowed his head, and resigned his spirit into the hand of Him who gave it. 'Mark the perfect man, and behold the upright, for the end of that man is peace!' 'Let me die the death of the righteous, and let my last end be like his.'"

"A Public Meeting was held at the Court House, in Leeds, on Wednesday, March 31, 1819, for the purpose of taking into consideration the propriety of presenting a petition to Parliament for an amelioration of the Criminal Code. In opening the business of the meeting, the chairman, (George Banks, Esq. Mayor,) alluding to the circumstance of the name of the much lamented Mr. Hey, being the first on the requisition, said, he could not, on the present occasion, pass over in silence the name of a very distinguished man whose character stood high, and whose name was the glory, as well as the regret, of the town; though the hand which signed the requisition was lifeless, the name could never perish, while virtue, science, and wisdom, should continue to be respected.—He had no doubt the meeting would agree with him, that Mr. Hey would not have sanctioned the requisition if he had not been satisfied in his own mind as to its object; and he was confident that

every one present would join in veneration of his character."*

"On Wednesday, April 7, 1819, a numerous and most respectable meeting of the inhabitants of this Borough assembled at the Court House, in order, by some public measure, to testify their high sense of the virtues of the late Mr. Hey, and their gratitude for his eminent services to the town.

"George Banks, Esq. the Mayor, having taken the Chair:

"B. Gott, Esq. moved that a Monument be erected to Mr. Hey's memory.

"John Hardy, Esq. the Recorder, in seconding the motion, observed, 'It is certainly with considerable, though, at the same time, with melancholy satisfaction, that I see such a number of my respectable townsmen met together, for the avowed purpose of paying some tribute of respect to the memory of one who has long held an exalted station in the esteem of all of us; and though great must be the regret at his loss, yet the disappointment would be fully as great to all who knew him, if he were permitted to sink into the tomb, accompanied by no other

* "The Leeds Intelligencer," &c. April 5, 1819.

token of public sorrow, than the casual lamentations of those who cannot fail to heave a sigh, or shed a tear, at the mention of his loss. When we hear of persons who so often, at his years, labour under mental weakness and bodily debility, it is a common and may often be a just observation, that death would be a happy release to them and to their friends.—To himself, I have no doubt it was a most happy release, but long as was his valuable life, and whatever the period to which it might have been protracted, his death must ever have been premature to his country and to his friends; for such was the vigour of his faculties, and so little did he seem to experience of the decays of age, even immediately previous to his sudden translation, as it has been justly termed, from time to eternity, that his death must have been unexpected, even to himself, if his life had not been a continual preparation for it. That he should have been taken from us in a green old age, in the midst of his usefulness, is certainly a matter of great regret; but it ought, undoubtedly, to be tempered with gratitude to Providence, for having preserved his life to a period, long before which, we see labour, and sorrow, and decrepitude, the usual concomitants of age; yet what calls

for our gratitude, must, nevertheless, add to the poignancy of our grief; and, without presumptuously arraigning the dispensations of Providence, who makes 'all things work together for good,' we may be permitted to justify our sorrow, at least to the world, and say,—

> 'Quis desiderio sit pudor,—
> Tam chari capitis?'

"With respect to the immediate object of the meeting, I see so much the necessity of it, that I am satisfied no stranger at all acquainted with those plans of charity and benevolence, which are an honour to our age and country, can visit this town, to whom the name of Hey must not be familiar. And what would such a man think, if, as I said before, we were to permit a person who shed such a lustre on the neighbourhood in which he lived, to sink into the tomb without having taken any steps to embalm the remembrance of his many excellencies. Would it not be a reproach to us to omit such an opportunity of doing justice, I will not say to him, for he stands in no need of such a tribute, but to ourselves? The object of this meeting may be said, indeed, to be less to

do honour to him, than to anticipate and to obviate those imputations which might justly attach to ourselves. We are responsible to posterity for the honour due to the ashes of a man who has been the boast and ornament of the county in which he lived. It is, therefore, due to ourselves, not to permit the memory of such a man to pass on to the contemplation of those who will follow us, without accompanying it with some token of the veneration and respect in which we ourselves had held him. It is due to ourselves to show that example which we would wish our children to imitate, and though we could not emulate it, yet had the sense and feeling to appreciate, and the candour and justice to acknowledge its value. I well remember that, some years ago, I was struck with admiration at that burst of generous sensibility which was excited by the loss of two young men, members of deservedly respected families in this neighbourhood. The glorious sacrifice which the gallant young warriors, to whom I have alluded, made of themselves in the field of battle, excited universal sympathy, and numbers then came forward to testify, by the erection of a permanent memorial, their sense of the merits of those who could thus devote themselves

to death for the honour and service of their country. It was a noble impulse of public feeling, and it was worthily displayed, and, if I am not much mistaken, there is in the very bosom of those who would not permit the hero to perish without the record of his gallantry, a disposition also to pay a tribute to the memory of the man of peace. Though it was not his lot to sacrifice himself for the glory and honour of his country, yet he lived a long and useful life, for the benefit of the whole world; he was a man who embraced in the expanded and generous affections of a christian heart the whole race of mankind, and who panted and laboured for the moral improvement and the temporal and eternal welfare of every child of man, whether Christian or Jew, Turk, Infidel, or Heretic, of whatever nation, of whatever name. If public virtue be a constant and habitual disposition in the mind of man to promote the happiness of his fellow creatures; who possessed it in a more eminent degree, or acted upon it with more uniform and unwearied perseverance than our lamented friend? It was in him no transitory emotion, no occasional impulse, urging a man to partial acts of generosity and self-denial, but insufficient to guard him against

weariness in well doing; it was a disposition interwoven as it were in his very constitution. There was an inexhaustible, a perennial spring of charity within him, and while it showed by its sweetness, that it had its source in the heart, yet it was ever tempered with that sound judgment and discretion which are the result of reflection and experience, and without which even good and well-meaning men may miscarry in their plans, and injure the very cause which they fondly imagine they are promoting. But we shall be the less surprised at his successful efforts in his career of benevolence, when we recollect, that he took for his guide that bright polar star which was sure to direct him to the best means of alleviating the miseries of men, by correcting their vicious propensities, and the surest way of promoting their happiness by furnishing them with the most powerful motives to a life of virtue. We all of us have witnessed the manner in which he discharged the duties of a magistrate, and many other public, though perhaps less general and important functions. In his conduct as a magistrate, in my humble opinion, he united all the qualifications requisite to that station. If an earnest zeal for the

interests of justice and morality; if patience, perseverance, integrity, disinterestedness, and veneration for the laws of his country, can be considered as such, and when we look to the amiable qualities of his private character, so respectable in every point of view, that I am at a loss for language to express my admiration of it, I can only declare, that, when I have found myself in his company, I have always felt as if in the presence of a being of a superior order, and should have been awed into silence and sunk into abasement at the contemplation of merit so much above my reach, if I had not always been tranquillized and encouraged by his modesty, his candour, his humility, and the primeval simplicity of his manners. His conversation was full of improvement and edification. On all topics of importance to the dearest interests of man, he was fully informed. His penetration and patience of research, and the anxiety and pains which he took to be informed, did not permit him to be undecided, and he must possess a great intrepidity of mind who could venture to pronounce him in the wrong.

" His chief studies, out of his profession, were the principles of religion, and the best mode of propagating christian

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knowledge, and promoting christian practice; and he spared no pains (as those who knew him best know) to enlighten the faith, and to nourish the piety, of every person who came in his way; and many can testify how well he succeeded.

"His well-tempered zeal for religion was founded on a solid conviction, drawn from an intimate acquaintance with its evidences, and fortified by long experience of its consolations, and a constant practice of its precepts. The Divine Founder of our religion has said; 'If any man will do the will of God, he shall know of the doctrine whether it be of God.' And who could be better entitled to appeal to this test of the correctness of his religious sentiments? When I contemplate, as I do, in his single person, the union of so great, I might say, unrivalled skill in administering to the diseases of the body, and of such a discreet and judicious application of the balm of the maladies of the soul, I feel, as truly appropriate to him, what I remember was written many years ago by a respected classical instructor of mine, on Luke the beloved Physician; —Lucus; for which allow me to substitute Heyus;—

" ' Heyus, evangelii, et medicinæ munera pandens,
Artibus hinc, illinc religione valet.
Utilis ille labor, per quem vixere tot ægri ;
Utilior, per quem tot didicêre mori.'

" The translation, I fear, will not do justice to the sentiment ;—

" ' Those means which med'cine and the gospel give
To soul and body, Hey could well apply ;
Useful that skill which made the dying live,
More useful that which taught him how to die.'

" Mr. Hardy here apologised for trespassing so long on the patience of the meeting, and concluded by expressing a hope, that the memorial would be adopted, and would be such a one as to be a becoming decoration of the place of which his friend had been so long a living ornament."

It was finally determined, that a marble statue, to be executed by Chantrey, should be erected to perpetuate his memory, to express the high sense entertained by his fellow townsmen of his eminent qualities and valuable services, and thus exhibiting the merited rewards, and public and lasting honours, conferred on distinguished virtue and usefulness, to stimulate others to distinguish themselves and benefit their country

by the same laudable exertions in the cause of religion, in the display of patriotism, and in the exercise of an undistinguishing benevolence and unwearied philanthropy.

The preceding narrative will have conveyed to the attentive reader the more prominent features of Mr. Hey's character; yet, it may be not less useful, than gratifying, to exhibit a more detailed view of this eminent person. His intellectual powers were of a high order. He was capable of profound investigation; was acute in discerning the differences of things, patient and diligent in his researches, possessing an ardent thirst for knowledge, combined with a sincere and sacred love of truth. To whatever object of study he deliberately directed his mind, he pursued it with unwearied assiduity until he was thoroughly master of it, and had attained clear, comprehensive, and correct notions of it, in all its parts and relations.

Mr. Hey was well acquainted with the works of the best practical writers in his profession; but his reading was rather select, than various and extensive, and he thought and reflected more than he read. As he was no great admirer of the theories of others, he was reserved and sparing in constructing

any of his own; and from his observations, which were minute and accurate, he was chiefly solicitous to deduce conclusions of practical utility. As an operator he was firm, steady, collected; cautious, and deliberate in forming his determination, and not easily disconcerted by any unexpected occurrence that might present itself. Few provincial surgeons have been called to perform a greater number of the most important chirurgical operations, and perhaps none have been more successful; yet the greatness of his reputation and his acknowledged skill never seduced him into rash and hasty decisions, into presumptuous confidence, or criminal negligence; he was thoughtful, considerate, humane, and attentive to the latest period of his life. Mr. Hey's religious principles regulated his professional conduct; he was conscientiously diligent and faithful in his attentions to his Infirmary patients, as to those in his private practice, and his kindness and solicitude were distributed with much equality to all who were under his care and superintendance. His conduct towards his professional brethren was upright, candid, and honourable; never withholding praise where it was due, never attempting to raise his own reputation by degrading the

talents and merit of others; concealing their mistakes, where it was possible, and cheerfully giving them assistance when desired. His superiority and success created jealousy and envy, and these malevolent passions on a few occasions broke forth in a form of opposition indecent and unbecoming. The security which his religious character gave to his adversaries against the effects of his resentment and the danger of retaliation, encouraged some base and dastardly spirits to attack his reputation and conduct by falsehood and misrepresentation, which, unless on one, or two, extraordinary occasions, he scarcely condescended to notice.* It is curious to observe what rigorous moralists men of the world become, when they would judge the behaviour of professors of religion, and with what unrelenting severity they exact the sacrifice of the common interests and feelings of such members of society, while they exercise a partial and most lenient casuistry towards their own friends and associates. Men who can display candour and generosity of sentiment, where piety does not intrude itself, yet evince little repugnance to credit, or even circulate

* See "his conduct as a Magistrate." Part 2.

injurious reports and gross calumnies, dishonourable to the reputation of those whom they designate in scorn, "the saints, and the godly;" they deem them fair subjects of persecution and oppression, when it can be done without scandal to their own reputation, and readily unite with the worst of the most malignant enemies of God and goodness, in exposing men, whom they would honour, if they could understand them, and fairly appreciate the valuable parts of their character, to odium and ridicule, to reproach and contempt. The learning and talents, the worth and probity of a man are supposed to be sufficiently blighted, by affixing on him the appellation of a methodist,* a term often not less ignorantly and falsely applied, than if they called him a jacobite, or an anabaptist. Cruelty and cowardice never appear more

* The violation of truth which is commonly connected with this reproachful epithet, would merit a more severe animadversion, if the falsehood were not generally the offspring of a most disgraceful ignorance. The confounding Calvinist and Methodist, as synonymous terms, is an abuse of the same stamp; the very numerous body of the Wesleyan Methodists being avowed Arminians. But the truth and reality of things have no charms for the calumnious and the scoffer;—"Cast dirt enough," said one, "and some of it will be sure to adhere."

conspicuously, than in the assaults which are made upon the interests and happiness of men, whose principles absolutely prohibit all vengeance, and who have learnt of their Divine Teacher, patiently to endure and meekly to forgive the malice and injustice of their enemies; who dare not render railing for railing, but return good for evil and blessing for cursing. In mixed company, Mr. Hey was never assuming, or obtrusive; he was often reserved and sometimes silent; patient under opposition, or contradiction, calmly sustaining his opinion without eagerness, or irritation. When in the society of his friends, he was open, cheerful, and sometimes even loquacious; the natural coldness and distance of his manner vanished, and the social affections were unfolded in full vigour and activity. In his friendships he was faithful, steady, and affectionate, careful of the interests and reputation of his friends, forward, zealous, and active in their behalf, whenever he could render them substantial service. His kindness and benevolence seemed to expand and gather warmth with his increasing years; he loved, admired, and honoured virtue and piety, wherever they appeared; in whatever class, or rank of men, among whatever denomination of Christians,

the friend of his God and his Saviour were secure of finding a steady and affectionate friend in Mr. Hey. He was always uneasy in the company of those who were irreligious and profane; his disapprobation was shown by a silence and reserve which could seldom be mistaken; on some occasions he would rebuke sin openly; at other times he would, by a mild and conciliating letter, express his sense of the impropriety of their conduct, and admonish them seriously of the danger of persisting in it. No rank, station, or talents, could ever subdue the inflexible integrity of Mr. Hey's mind, to a servile and unbecoming compliance with any thing resembling flattery, or approbation of what his principles opposed, and his conscience condemned;* and it may be conceded, that his dread of hypocrisy, under such circumstances, sometimes, perhaps, betrayed him into a hard, stern, and repulsive manner, which gave offence, and excited dislike and disgust. But even these defects, which were

* "Nourri dans les principes les plus pure de la religion et de l' honneur, le M. de F. en connaissait les règles et les maximes; il y portait cette exactitude qui paraît de la sévérité à ceux qui n' ont pas la même force d' esprit et de caractère."

Histoire de Fenelon, tom. i. p. 14.

often greatly magnified, and too harshly censured, became less conspicuous as he advanced in years, and were softened and melted down by the ardour of an enlightened charity. Mr. Hey was a steady enemy to all self-indulgence; he was strictly temperate in his diet, seldom eating of more than one dish, and rarely tasting wine; he detested indolence, never accounting any thing a hardship to which his duty called him, and he uniformly exhibited an instructive example of laborious diligence and persevering industry. Plainness and simplicity characterised his domestic establishment; he had a decided aversion to every thing bordering on ostentation or display; and he always disclaimed any desire of enriching, or aggrandizing his family: the very moderate fortune which he accumulated after sixty years' practice, bears a convincing and undeniable testimony to the duly regulated measure of his desires after wealth. He was, indeed, prudently and conscientiously liberal, always ready to assist those who were in real want and distress, and when important occasions required it, he would give largely and munificently. As he was discreet in the distribution of his charitable donations, he was likewise secret, following the precept

of our Saviour when he commands, that "the left hand shall not know what the right hand doeth." Mr. Hey sought after few recreations; and those in which he indulged himself were either the society of his friends, or the pleasure derived from music. He possessed a good musical ear; "in his younger days he played on the flute in concert;" but latterly he chiefly amused himself by playing "the compositions of Corelli, Handel, &c., in studying thorough bass, and performing pieces of sacred music on the harpsichord." "When he joined any private musical party, few persons had more real enjoyment of the music; yet he generally allowed himself but a short time for this recreation, and that time was usually fixed before hand; when the limited period arrived, however interesting the performance might be, he left the party and quietly withdrew. No small portion of his pleasure on these occasions seemed to arise from an admiration of the beneficence of God to his creatures, in constituting them susceptible of so great, yet so innocent a gratification. When he was not himself one of the performers, he would frequently sit, with his eyes closed, contemplating, silently, this sensible instance of the divine goodness." The following extract

from one of his letters, to Miss Lissy Hey, dated August 20, 1791, will exemplify the spirit in which Mr. Hey attended on musical festivals. "Your sister D. brother W. and I, have been at York. I only went one day, to hear the MESSIAH. I expected that the soft echos which are in the Minster, from its loftiness and fine arches, would have helped the sound much, but I was disappointed. The chorusses were much too thin for the size of the place; and it was so difficult to get a good place, or to know, at first, what was a good one, that I lost the pleasure of the first part. I got much nearer the orchestra, at the ending of that part, and heard the two succeeding ones with more satisfaction. I had just been thinking of your brother Richard, before I went to the performance; the Hallelujah Chorus brought him strongly to my mind;—and what with the solemnity of the piece, and what with the pleasing yet affecting hope, that I had a child then singing that song with the happy spirits above, I could not help giving vent to my affections by my tears. This is our rejoicing indeed, THE LORD GOD OMNIPOTENT REIGNETH. Whatever shocks may agitate the nations in this changeable and sinful world; yet the kingdoms of it are given to our

"Redeemer, and they will one day become by possession the kingdom of Christ; and *He shall reign for ever and ever; King of kings, and Lord of lords. Hallelujah.*".

One of the most striking features of Mr. Hey's religious character, was his habitual serious recognition of the presence and superintending providence of Almighty God, at all times, and under all circumstances. To this may be traced his equanimity and happy temper of mind, with his patience, calmness, and composure, under the pressure of severe afflictions; the consistency, order, and regularity of his conduct; the constant watchfulness he exercised against every occasion of evil; the absence of all trifling and levity in his conversation; the promptitude, alacrity, and affection with which he engaged in religious discourse, when he seemed to breathe the very temper and spirit of heaven.* His countenance, air, and manner, were at such times so impressive and affecting, that his friends have often felt "as if they were surrounded by a sort of holy atmosphere," and were holding commu-

* "Veniens in hunc mundum non abstuli oculum ab eo qui semper manet; hoc providens ut ad eum post temporalia peracta recurrerem."

St. Augustin. in Psalm 13.

nication with one whose spirit had been favoured with near and intimate converse with his Saviour and his God. Thus lived and thus died this eminent servant of God and friend of mankind; the morning of his days was consecrated to the service of his Creator and Redeemer; he persevered with unbroken fidelity in the ways of truth and righteousness; his old age was fruitful and flourishing; he died strong in faith, abounding in hope, and rich in the treasures of charity; and his hoary head, when deposited in the grave, was crowned with glory and honour.

"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

APPENDIX, No. I.

APPENDIX, No. I.

THERE are certain obligations immutably binding on the members of the medical profession, which spring from their peculiar situation, as attendants on those who are suffering from pain and disease. The duties of attention, humanity, kindness, and sympathy, not only to the patient, but to his friends, when fulfilled without affectation, an ostentatious loquacity, or a troublesome minuteness, reflect honour on the greatest attainments, and can neither degrade the highest eminence, nor be incompatible with the most extensive practice. Where these good qualities have their foundation in true benevolence, they will exclude all notorious partiality; the poor and the friend-

less will share in their grateful influence with the opulent and elevated in rank and station; sickness and distress, under whatever circumstances they present themselves, will excite and obtain a patient, tender, and considerate regard. But a genuine and refined humanity will not confine its agencies to the commiseration of corporal suffering; it will teach a man to avoid whatever may be offensive to modesty, or that can give unnecessary pain to purity and delicacy. A professional man must be frequently obliged to make inquiries and to give directions on subjects where a nice and scrupulous rejection of every thing approaching to coarseness, or an unfeeling disregard of the finer sensibilities of the female mind, becomes a paramount duty; where an inconsiderate levity, a vulgar freedom of manner and address, would be not only a breach of decorum, but would imply a hardness of soul, a cruel brutality of mind, for which it would be difficult to find an apology. It has been contended by some persons, that many of the subjects which are presented to the student, almost from the commencement of his entering into the profession, tend to diminish purity of mind, to blunt the delicacy of sentiment which are connected

with unimpaired modesty, and to abate that quick and correct sense of decency, which the rules of propriety in refined and polished society require. Whatever may be alleged from theory, or observation, to justify such a decision, it may be assumed, on the other side, that this tendency, if it do actually exist, is neither necessary, nor invincible, in its operation. There have always been, and it cannot be disputed, that there are many now in the several departments of the profession, who possess a true and just sense of decorum, whose sentiments are as chaste, and whose behaviour is as correct and irreproachable, as are to be found in any other public situation. There are few conditions of active life exempted from peculiar temptations; where favourable opportunities do not occur of acting improperly, where motives and inducements to immoral aberration do not frequently present themselves; where irregular passions do not meet with incitation and nutriment, impelling men to the most debasing and guilty gratifications. But, we may thank God, that solicitations to evil and actual crime are not inseparably connected; resistance is exercised and successfully exercised, every day, to the assaults of corrupt influence and seductive persuasion, to the

impulses of immoderate anger, the allurements of appetite, and the blandishments of pleasure, from motives of no higher order than those of self-interest, love of reputation, pride, or dread of suffering. As the being placed in circumstances of temptation will not warrant the suspicion, much less the imputation, of criminal compliance, neither will it extenuate the turpitude of the offence; since the essential characters of virtue and vice are immutable, and do not depend upon the presence or absence of excitement to transgression. Every man is conscious, or may be so, if he please, where the danger of his situation particularly presses, and where he is called upon by duty, to be more circumspect and more resolute; and if he were truly and honestly solicitous to fulfil the obligations of morality, and zealous to conform to the proprieties of cultivated society, his caution and vigilance might prove as beneficial to others, as it would be honourable to himself. It may be confidently asserted, that there are no circumstances connected with a medical education, which may be supposed conducive to the deterioration of the finer moral sensibilities, that have not been successfully combated and finally counteracted by a high sense of in-

tegrity and honour; by a strong and habitual perception of propriety, by the dictates of a refined and delicate humanity, and, above all, by the powerful influence of religious principles.

The fear of God is that mighty agent which can control and subdue the disorderly agitations of the most tempestuous passions, and reduce the turbulent and conflicting elements of our very nature to order, harmony, and peace. It would, however, be quite inconsistent to expect, that such as in mixed society with their own sex, indulge in the utmost freedom of licentious discourse, who collect anecdotes most gross and obscene, to retail them in language shocking and offensive to decency, for the entertainment of those who will lend an ear to the coarsest details; who recommend, without scruple, practices which violate laws human and divine, as subsidiary aids in removing disease, thus giving the sanction of professional opinion to vicious propensities, and affording a plausible justification to criminal indulgencies; that those persons will even credit the existence of pure and elevated motives, as the source and measure of a well regulated conduct and conversation. The forcible impulses of fear, of

self-interest, of a servile hypocrisy, operate, no doubt, as successful restraints in protecting virtue and modesty, on various occasions, from insult and outrage; nevertheless, where polluting ideas hold their habitual residence in the mind, and the ordinary discourse reflects in their true likeness the impure images assembled there, it must be ascribed to the merciful providence of God, rather than to human discretion and forbearance, that circumstances the most reprehensible, are not more frequently the subjects of public animadversion.

As the evils and infirmities incident to our frame and construction give freedom of access to professional men, into societies where they would otherwise be rarely seen or known, it is an unquestionable duty, that they should never abuse the confidence reposed in their talents to sow the seeds of immorality, or lightly scatter remarks which tend to unsettle the faith of those with whom they hold confidential intercourse. When a man has unhappily imbibed the principles of infidelity, and is confirmed in a scornful rejection of the revelation made by Almighty God to his creatures, as he

would meet with no obstruction in cherishing his private opinions, so his spontaneous interference with the opinions of others is indecorous and insulting; for he cannot pretend to be under any moral obligation to propagate irreligion and incredulity, without plainly contradicting his own avowed scepticism. Whatever lofty conceits such men may cherish of their own superior light and wisdom, they can show no authority for obtruding their discoveries upon others, or dragging out of silence and darkness into broad day, speculations which can only excite horror and disgust in pious minds, and encourage the inconsiderate and profane to commit acts of greater extravagance, and to plunge themselves deeper into the sink of depravity.

If moral and religious principles had no connexion with words and actions; if they terminated in mere theory and speculation, without any practical results, then theological theorems might be of as little importance to the well-being of man as the positions of the realists and nominalists. But if the Bible be a revelation from God, (and no man has yet proved, nor can any man now prove, that it is not so,) then our faith, as it respects submission of the understand-

ing to the wisdom of God, may be not less important, than our conduct as it relates to obedience to the moral law of God. Christianity cannot sanction a separation of the rule of faith from the rule of life; and it is no unreasonable conclusion to assume, that he who is indifferent about the truth of his religious opinions, will be commonly very little concerned about the morality of his practice, with reference to the influence it may have on his future condition in another state of existence. The apostle of infidelity, who undertakes the odious mission of subverting the faith, and corrupting the life of those to whom he finds access, without either the sanction of authority, or the ultimate prospect of interest, is a most extraordinary and paradoxical character. He is always prepared to undertake, by argument or insinuation, by ridicule and raillery, to destroy the brightest hopes and expectations of his fellow-creatures, to deprive them of their most substantial comforts and richest blessings, to endanger their final condemnation at the tribunal of God, and thus expose them to never-ending sorrow; and he yet would persuade himself and others, that in all this, he is actuated by pure good-nature and genuine philanthropy. Why cannot a man be

contented with that immunity, from the fetters of creeds, moral restraints, and religious observations, which he claims and uses as his own just right and privilege, without insulting the opinions, or deranging the practices of those who have as much right to differ from him, as he from them? Fiery zeal, stubborn bigotry, wild enthusiasm, and dreaming fanaticism, are not confined within the pale of the church, nor are intolerance and persecution to be found only among the disciples of Christianity. The restless pragmatical infidel, who omits no occasion, congruous or impertinent, of discovering his malevolence, or expressing his contempt of what is deemed sacred and venerable by the servants of God; who opens his phial of infectious vapour, and sheds with sportive levity its pestilential contents, exhibits as hard, remorseless, and unpitying a barbarity, as can be found in the records of Dominick or Loyola. If man be a responsible and immortal being; if there be a moral Governor of the universe who will animadvert upon the transgressors of his laws, and show mercy and favour to the penitent and obedient, if the rules and measures by which the final condition of intelligent and moral beings shall be deter-

mined, are made known by a divine revelation, whose authenticity cannot be overthrown; then religion is the most important concern of man, and all other inquiries lose their weight and consequence when compared with these;—"How shall I escape everlasting misery, and how shall I attain eternal blessedness?" No man who is entitled to the name of a philosopher can deny that these representations may be true, nor that they are supported by some degree of evidence and probability. What is to be thought then of the rashness and audacity of those who treat them as fit subjects of scorn and mockery; who utter their hollow speculations and shallow conceits with oracular gravity, regarding with supercilious contempt the learning, the labours, the knowledge, and the suffrages, of the best and wisest men in every age of the world? Since he who has adopted unchristian principles, must admit the possibility of his being mistaken; and since the mistake, if it should prove one, must be of infinite importance, most tremendous in its nature, hopeless and without remedy in its fearful consequences, it would surely argue a most criminal levity, a frightful absence of all the kind and tender feelings of humanity, to sow industriously

the seeds of incredulity and libertinism, wherever the ordinary commerce of life, or the various duties of a particular vocation, may bring a man into contact with his fellow-creatures. If any one inflated with lofty conceptions of his own superior wisdom, or urged by vanity to display his courage and intrepidity, shall choose to take a leap in the dark, and boldly affront the solemnities of death, and the terrors of the Almighty, let it content him to plunge alone into the fathomless gulph, nor endanger the aggravating of his own guilt by cruelly inviting others to share in the hazard of irremediable and everlasting sorrow; for, "Hell is truth seen too late."

SOME REMARKS ON DIVINE PROVIDENCE.

A TASTE for natural history, a lively perception of the beauties of creation, a delight in contemplating the wisdom, power, and goodness of the Creator in his diversified operations, have been distinguishing features in the characters of the best and wisest of men. While the study of the book of God's works afforded a superior gratification to the penetrating and philosophic mind of Mr. Hey, his heart was filled with admiration and delight, whenever he found leisure to indulge himself in meditating on the various structure, economy, and qualities of natural productions. The pure and sublime pleasure which he derived from these studies, afforded not merely a solace and refresh-

ment to his mind, but he consecrated them to moral purposes; he endeavoured to excite a more profound veneration of the Almighty Creator, a pious recognition of the wonderful fitness with which the laws of nature, as discoverable by us, are adapted to the system for which they were established; of the grand and exquisite machinery by which all the operations of the physical world are conducted to accomplish the ends and purposes for which they were designed. How little and insignificant are all the efforts of human art and skill when compared with the Divine Agency! In the system of the Creator we see simplicity combined with grandeur, beauty with utility, an abundance, a profusion, treasures inexhaustible of knowledge and beneficence, which sprang into existence at a word, and by the same word they continue and are sustained! Mr. Hey took a particular pleasure in viewing the setting sun, and remarking the rich, glowing, and variegated colours with which his rays tinged the surrounding clouds; but he contemplated with still higher delight the capacious vault of heaven, when glittering with the lustre of unnumbered stars, and his astronomical studies awakened in him a devout rapture, like that of the inspired Psalmist,

when he sang; "The heavens declare the glory of God, and the firmament sheweth his handy-work!" "If created beings," he was wont to say, "be so glorious, how greatly must their Creator surpass them in beauty and glory!" * Having acquired some knowledge of botany during his apprenticeship with Mr. Dawson, who had adopted the botanical system of Ray, prior to the construction of that of Linnæus, Mr. Hey found recreation and delight in surveying the productions of the vegetable world. The multiplied variety of flowers, the elegance of their forms, the delicacy of their texture, and the important purposes to which they were destined, were favourite topics of conversation with him. He would enlarge on the wisdom and goodness of God, so conspicuous in this part of the creation,

* "This is a noble magnificence of thought, a true religious greatness of mind, to be thus affected with God's general providence, admiring and magnifying his wisdom in all things; never murmuring at the course of the world, or the state of things, but looking upon all around, at heaven and earth as a pleased spectator, and adoring that invisible hand which gives laws to all motions, and overrules all events to ends suitable to the highest wisdom and goodness."

William Law.

and remark on the divine condescension in imparting beauty and fragrance to the flowers of the field, thus combining delight with utility, and extending his provident care to the most minute circumstances attending the condition of animated and percipient existences. "He had a rooted aversion to the philosophy which pretends to inform us, that the Creator, having called the world into being, and imposed certain laws upon matter, leaves the great powers of nature to perform their destined functions without his further interposition, or superintending providence. It was a source of sacred pleasure to Mr. Hey to conceive of the Supreme Being, as effecting every movement by an unseen, and, indeed, an unfelt energy, which penetrated ultimately through all his works, upholding, controlling, and protecting all things in subservience to his great purposes."* Among those who refuse to acknowledge, or who expressly reject, the

* "All creatures, that are original to others, take care of them, till they can make their own defence and supply. This is true throughout the whole creation of God: and I will rather think that God did not make the world, than that He will fail to be very good unto the creatures that he hath made." Whichcote.

doctrine of a "never-failing Providence," there are some who would persuade us that it is derogatory to the majesty and grandeur of the Almighty, to extend his attention to the smaller and less observable parts of the creation. But it may be suggested to such, that it cannot fall beneath the dignity of the Deity to preserve that to which he hath condescended to give being and form; that greatness and littleness are mere relative terms, which regard us, and can have no propriety when applied to an Infinite Being, and that, consequently, there can be neither a *maximum*, nor a *minimum* in the works of the Creator.* Men of sober minds, and a considerate way of thinking, are not so often disgusted, as formerly, by pompous discourses on the dignity and worthiness of human nature, by strains of declamatory cant which aspired to exalt the claims and consequence of man, and raise him to the importance of a little deity. The adversaries of religion have, indeed, frequently

* "Il n'appartient qu'à Dieu, d'être infini et incomprehensible dans tout ce qu'il fait, et de se faire admirer aussi-bien dans les plus petites choses que dans les plus grandes."

Instruct. Chrétiennes, de Monsieur Singlin, tom. i.

adopted a more humble and modest language; they have degraded human nature, reducing it from the elevated station assigned by their predecessors, and debasing it to an equality with the most minute and insignificant creatures. If this subtracting process, these vilifying discourses, were honestly designed to teach us meekness and lowliness, the obligation might be acknowledged, although some doubts might arise as to the wisdom of this mode of inculcating the virtue of humility; but, if the teacher means to insinuate that the dispositions and actions of intelligent and moral beings are below the notice of Almighty God; that merit and demerit, human responsibility, and divine retributive justice, are unmeaning terms, when applied to man as subjected to a moral administration; it may then be shrewdly suspected, that these persons are rather consulting their private interest, and expressing their secret hopes and wishes, than intending the advantage of their fellow-creatures.*

* " Il est des hommes qui, par une humilité trompeuse et hypocrite, affectent de s'exagérer leur bassesse, leur néant, et la disproportion infinie qui est entre Dieu et l'homme, pour secouer le joug de la Divinité, et contenter toutes leurs

That the affairs of this world, and of all worlds, are under the superintendence and control of the Supreme Being in whose sight all things are equally great and equally little, is a truth that may be cherished, without either encouraging superstition, or repressing diligence and activity of exertion. Mr. Hey was not deterred by any supposed contradiction from assuming, as governing maxims of his conduct, "that we are bound to exert ourselves as if the whole success of our endeavours depended on our own efforts; and that we are to rely upon the Divine Providence, as if we were insufficient for any thing." He was, consequently, most assiduous in cultivating professional knowledge; he collected information wherever it was to be found, and employed the best energies of his mind in applying what he acquired to

passions déréglées. Ils imaginent un Dieu si éloigné de la terre, si hautain et si indifferent dans sa hauteur qu'il ne daigne pas veiller sur les hommes, et que chacun, sans être gêné par ses regards, peut vivre sans règle, au gré de son orgueil et de ses passions. En faisant semblant d'élever Dieu de la sorte, on le dégrade, car on en fait un Dieu indifferent sur le bien, et sur le mal, sur le vice et la vertu des ses créatures, sur l'ordre et le désordre du monde qu'il a formé."

Fenelon.

the benefit of those who committed themselves to his care; yet he never attributed the restoration of his patients' health to his own superior skill; but, relying for success on the blessing of Divine Providence upon his attention and diligence, he renounced the merit of it, ascribing the final issue of his labours to the Giver of "every good and every perfect gift." Such an habitual dependence upon Almighty God, as it implies no excess of humility, neither does it lead to indolence or indifference; and the man who is actuated by a sacred regard to the dictates of conscience and the obligations of duty, in all his concerns, will be excelled by few in assiduous application and persevering industry. Professional men witness so often the best directed efforts of art, to be fruitless and unavailing; their wisest and most skilful operations baffled and frustrated; while death is at other times averted, and health regained, under the most unpromising and hopeless circumstances; that the persuasion of a superior agency and influence almost forces itself upon a considerate and serious mind, and impresses it with a devout acknowledgment of a regulating and disposing Providence. We neither see, nor can we rightly conceive, indeed, how, and after

what manner, the Supreme Being orders and governs the concerns of his creatures; but he who haughtily and perversely denies or overlooks the fact, will do well to reflect how nearly this may approach to the temper of "the fool, who saith in his heart, There is no God."*

* "If we consider that innumerable multitude and unspeakable variety of bodies that make up this vast universe; to know that all these, as well as the rest of the mundane matter, are every moment sustained, guided, and governed, according to their respective natures, and with an exact regard to the catholic laws of the universe, to know that there is a Being that doth this every where, and every moment, and that manages all things without either aberration or intermission, is a thing, that, if we attentively reflect on, ought to produce in us, for that Supreme Being that can do this, the highest wonder, and the lowliest adoration.

"At that great decretory day, when the whole offspring of Adam shall, by the loud voice and trumpet of the Archangel, be called together from the remotest ages and the distantest climates in the world;—when, I say, besides the fallen angels, all the human actors that ever lived shall appear upon the stage at once; 'when the dead shall be raised, and the books shall be opened,' (that is, the records of heaven and of conscience;) then the wisdom of God will shine forth in its meridian lustre, and its full splendour. Not only the occurrences that relate to the lives and actions of particular persons, or of private families and other lesser societies of men, will be there found not to

The following short remarks which Mr. Hey made in conversation on the Collect for the eighth Sunday after Trinity, may afford an appropriate conclusion to this subject:—

" O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen."—" I cannot conceive," said he, " a more elevated state of devotion than that of a soul prostrating itself before the throne of the Almighty, and

have been overlooked by the Divine Providence; but the fates of kingdoms and commonwealths, and the revolutions of nations and of empires, will appear to have been ordered and over-ruled by an incomparable wisdom; and those great politicians, that thought to outwit Providence by their refined subtleties, shall find themselves taken in their own craftiness; shall have their deepest counsels turned into foolishness, and shall not be able to keep the amazed world from discovering, that, whilst they thought they most craftily pursued their own ends, they really accomplished God's;—and those subtile hypocrites, that thought to make pretended religion the instrument of their secular designs, shall find those designs both defeated, and made truly subservient to that advancement of religion which they really never aimed at."

The Hon. Robert Boyle's Works, vol. v. 4to. edition. 1772.

breathing out its desires in this beautiful prayer. It is the very spirit and disposition which becomes a frail, ignorant, short-sighted creature. We here acknowledge the over-ruling and never-failing providence of God, and present, as it were, a *blank* to be filled up as Infinite Wisdom sees best for us. We beg of God to put away from us all hurtful things, and to give us those things which be profitable for us. We do not ask for riches, or honour, or ease, or health;—these may be hurtful to us. We do not pray to be preserved from sickness, trials, or adversities;—these may be profitable to us; we leave the disposal of all events to Him who is too wise to err, and too gracious to be unkind; and could we imbibe more of the spirit which breathes through these holy petitions, this would be the habitual language of our hearts."

SOME ACCOUNT

OF THE

PROFESSIONAL WRITINGS

OF

WILLIAM HEY, Esq.;

WITH REMARKS.

In the year 1766 a paper, written by Mr. Hey, was published in the London Medical Observations and Inquiries, containing an extract of a letter to Dr. William Hunter, with an account of an extra-uterine fœtus. This publication contains a narrative of the circumstances attending the pregnancy of the patient, from the period of two months after she had conceived, to the time of her death, which occurred in about ten months afterwards. A detailed and interesting account of the dissection is also subjoined.

In the year 1768, "An account of a rupture of the bladder from a suppression *(retention)* of urine in a pregnant woman," was published in the fourth volume of the same periodical work, with the appearances found on dissection.

The rupture of the bladder is a fatal accident, and the edges of the lacerated part are commonly found in a sphacelated state, when it is not the effect of sudden external violence. Although a knowledge of the nature of the injury sustained by this viscus, does not conduct to a successful mode of treating it, yet, it is of importance to be acquainted with its diagnostic symptoms.

In the fifth volume of the same publication there is a paper by Mr. Hey, containing "an account of the effects of electricity in the amaurosis, with a sequel to the paper." We have here a narrative of seven cases of this species of blindness, which occurred in Mr. Hey's practice, within the years 1766 and 1771, in all of which electricity was employed. Three of the patients recovered their sight; two of them were greatly benefited; one patient received little advantage, and the other died from disease in the brain and the superior cervical vertebræ, of which the amaurosis was only a symptom.

Since the publication of Mr. Hey's paper, electricity has been employed in the treatment of this malady, both in this and in foreign countries with various success; yet the result is, upon the whole, unfavourable to the efficacy of this agent in the gutta serena. The amaurosis, it is well known, may be derived from many different causes; some of which render the disease absolutely incurable by art. In many of the cases which admit of cure, or, at the least, of great alleviation, those remedies which act upon the organs of digestion and the intestinal tube are often found highly advantageous; in others, mercury, freely administered has proved conspicuously beneficial; and in several instances tonic medicines have been successful. The amaurosis, which is the consequence of an injury inflicted on the supra-orbital branch of the fifth pair of nerves, had been removed by the application of local irritants before the introduction of electricity into medical practice; and it appears, from the experience of Mr. Hey and others, that this agent may be safely, and sometimes successfully applied in such cases.*

* Two Memoirs by Mr. Maudnyt may be consulted on this subject; the former is in the second, and the latter is

In the sixth volume of the Medical Observations and Inquiries, there is a letter from Mr. Hey to Dr. William Hunter, on the good effects of small quantities of milk given in four cases of weakness and irritability of the stomach. A paper on the same subject by Dr. William Hunter, precedes Mr. Hey's letter, who acknowledges that he adopted the mode of treatment in consequence of a hint formerly received from Dr. William Hunter.

Mr. Hey published, in the year 1779, "Observations on the Blood," a small tract in octavo containing eighty-one pages. In this production the author dissents from some opinions maintained by the late Mr. Hewson, in his Experimental Inquiry, wherein he undertakes to prove that "inflammation, instead of increasing the disposition of the blood to coagulate, really lessens it; and

in the fourth volume of "Histoire de la Societé Royale de Medicine." A valuable chapter on the amaurosis is contained in a treatise on the principal diseases of the eyes, by Professor Scarpa, 2nd edition, 1818, translated by Mr. Briggs, Surgeon of the Public Dispensary, and Assistant Surgeon of the Lock Hospital; and Mr. Travers has more recently published a very excellent work on the diseases of the eye, in which the subject of amaurosis is treated with much science and ability.

instead of thickening the blood, really thins it; at least, that part which forms the crust; viz. the coagulable lymph." Mr. Hey likewise controverts the experiments made, and the inferences deduced, by Mr. Hewson on the state of the blood drawn from the blood-vessels of dying animals. It seems that Mr. Hewson having remarked, that the blood taken from a person labouring under an inflammatory disease was longer in coagulating than blood drawn in a healthy state, concluded, that inflammation has the power of attenuating the coagulable lymph; so that the density, or consistence, of the coagulating part is lessened by the disease; hence he assumes that inflammation produces a change in the properties of the coagulable lymph. As a matter which may gratify those whose curiosity induces them to trace the progress of improvements and discoveries in medical science, it may be remarked, that this observation of Mr. Hewson had been anticipated by Dr. Davies, in an essay on the analysis of the blood, printed in 1760. The series of essays which he promised, was probably never completed; but that he had acquired a just conception of the nature of the sizy crust, appears probable, from a concise remark or two in this

essay. These he engages to enlarge upon in a subsequent essay, which, it is conceived, was never published. It may be fairly presumed that, the first essay was never seen either by Mr. Hewson or Mr. Hey, the candour and probity of these gentlemen being superior to the despicable artifice of presenting, as new facts to the public, what they knew had been previously noticed by another. Perhaps there may be no impropriety, however, in suggesting the advantage of acquiring a competent knowledge of the labours and productions of our predecessors; this might save an author some unnecessary trouble, and spare the world the inconvenient accumulation of volumes which add little or nothing to the stores of our knowledge. For a writer to plead his ignorance as a justification of his claim to a discovery, would be like the apology of a mariner, who, having assumed the discovery of an island already inserted in a chart, should coolly observe, that he was not skilled in geography.

Mr. Hey contends, that the greater comparative slowness with which blood coagulates, is no proof of a change in the density of the coagulating part; that the greater or less consistence of this given portion of

blood is to be estimated by the quantity of coagulable lymph contained in it; and that the blood of patients disordered by inflammation does commonly contain a larger proportion of coagulable lymph, *cæteris paribus*, than healthy blood. Hence the propriety of attending more to the comparative quantity and firmness of the crassamentum, than to the appearance or absence of a buffy coat, or size, in determining on the expediency of repeating the bleeding. The buff upon the upper part of the coagulated mass consists of coagulable lymph and serum, below which the red globules had subsided before the coagulation was effected. The appearing of a sizy crust proves that the blood remained longer fluid than usual, but determines nothing concerning the consistency of the blood; this quality being always connected with the comparative quantity and tenacity of the coagulable lymph.

Mr. Hey proceeds in the latter part of his tract, to offer some remarks on a query proposed in the second volume of the Medical Transactions by the late Dr. Heberden. The query is this: "Is the sizy covering, which is often seen upon blood, of any use in directing the method of cure?"—"To

which I beg leave," says Mr. Hey, " to give the following general answer: that, although a mere appearance of size on the surface of the crassamentum gives no certain direction respecting the method of cure, yet the quantity of size found in, or upon, the crassamentum, which must be judged of by the thickness and density of the sizy covering and the tenacity of the crassamentum conjointly, affords, when compared with the other symptoms of the disease, some useful information." The work is written concisely, yet with much perspicuity, and evinces a clear and distinct conception of the subjects on which it treats. Many useful facts and important practical observations, occur in different parts of this production, which tend to the improvement of this department of pathology.

In the year 1803 Mr. Hey published, in a large octavo volume, his " Practical Observations in Surgery," accompanied by plates. A second edition appeard in 1810, and the third edition was printed in 1814. Some corrections and additions were inserted by Mr. Hey in each of the latter editions.

In the three first chapters of this work, containing observations on fractures of the skull,—on caries of the tibia and os calcis,

—and on a wound of the posterior tibial artery, many useful practical remarks are given; and Mr. Hey strongly recommends a straight and a semicircular saw, as preferable instruments to the trephine in common use. He likewise shows the superior advantages of these saws in removing portions of the tibia and fibula, &c. "Such a saw I can now, with confidence, recommend, after a trial of thirty years, during which time I have rarely used the trephine in fractures of the skull," &c. It is of great importance that the saws should be constructed exactly according to the directions given by Mr. Hey, or the operation will be very tedious, and may sometimes disappoint the expectations of the surgeon. The fourth chapter treats on the cataract: in the management of this disease Mr. Hey's experience was very extensive, and his operations generally successful. He practised the method of couching, or depressing the cataract; and, for this purpose, he adopted the small round needle of Hilmer, "making such alterations in it afterwards as I judged likely to increase its utility." Those gentlemen in London who are chiefly consulted in diseases of the eyes, generally extract the cataract. Mr. Hey, having very seldom

removed the cataract by extraction, expresses himself with great candour in the following terms: "Nor can I, from my own knowledge, appreciate the comparative merits of extraction and depression; but I sincerely wish that that mode of operating may prevail which is most beneficial to the afflicted." Both these methods of operating have succeeded well in the hands of skilful surgeons and dexterous operators; and both have failed where either of these requisites were wanting. Different modes of performing the same chirurgical operation have been recommended by surgeons of unquestionable ability, and success has attended their several methods of practice. It ought not hence to be inferred, that one mode of operating is not preferable to another, nor that prejudice or mistake, or more unworthy motives, have tinctured the several reports made on this subject. Without resorting to surmises of this nature, it may be readily conceived that each operator acquits himself better in performing the operation he prefers, than if he undertakes a different one; that experience brings him acquainted with a number of minute circumstances conducive to his success, but which could with difficulty be communicated; and that habit confers upon him

a promptitude and address, not only in directing the route of the hand, but in surmounting, or eluding difficulties, of which one less practised in the operation is not aware.

The chapter on the strangulated hernia is a very favourable exemplification of Mr. Hey's accurate knowledge, both as an anatomist and practical surgeon. In this chapter, the author has given the general methods of treating the strangulated hernia; but he has enlarged more particularly on the nature and treatment of the femoral hernia. The subject is illustrated by a number of apposite and interesting cases: he has also subjoined the narratives of some singular and unusual forms of the disease, among which is "an account of an uncommon species of scrotal hernia," in a child fifteen months old, where an intestinal hernia included in its sac was found within the tunica vaginalis testis. Mr. Todd, a surgeon of great and deserved eminence in Dublin, has published some remarks on this case of hernia infantilis, in the "Dublin Hospital Reports," in which he undertakes to show that Mr. Hey was mistaken in some of the anatomical facts which are inserted in the history of that case.*

* See Appendix.

It is remarked by his son, that his father "took great pains to investigate the anatomy of the parts concerned in the femoral hernia, and seemed to think no sacrifice of time and labour too great, to obtain just and clear ideas on this subject. For this purpose, finding that his description of them, in the first edition of his work, was not considered as satisfactory, he went twice to London, once in 1805, and again in 1808, that he might explain his notions more fully, examine the parts to greater advantage, and receive additional information on the subject, by conferring with some of the most able anatomical teachers in the capital." The very friendly and respectful manner in which Mr. Hey was received by his professional brethren in London, reflected honour on their liberality, and was gratifying to himself. The dissecting room in Windmill Street was open to him, at all times, by the politeness of Mr. Wilson; he received much civility from Sir Everard Home, Mr. Abernethy, and others; but he deemed himself under peculiar obligations to the attentions of Mr. Astley Cooper.* This gentleman showed him the anatomical preparations he had

* Now, Sir Astley Cooper, Bart.

made, which tended to illustrate the object of Mr. Hey's inquiries; he discussed with great openness and candour the several points upon which Mr. Hey had doubts, or desired further information, and he dissected a recent subject, in his private dissecting room, in Mr. Hey's presence, for the express purpose of demonstrating to that gentleman the parts concerned in the formation of the femoral hernia. Mr. Hey often expressed himself in terms of warm acknowledgment, on the subject of Mr. Astley Cooper's attentions to him; and he cherished the remembrance of them with the most lively sentiments of gratitude. During Mr. Hey's very short stay in London, in 1808, he demonstrated upon a recent subject, in the anatomical theatre in Windmill Street, the parts concerned in the femoral hernia according to his own conceptions of them, before a numerous and most respectable assembly of the anatomists and surgeons resident in the metropolis. His explanations were perspicuous and satisfactory, and he received very gratifying testimonies of respect and approbation from many of those who honoured him with their attendance on that occasion. The time and attention, which Mr. Hey employed in these researches in the dissecting room, at his

advanced period of life, had a most unfriendly influence upon his health, and he had nearly fallen a sacrifice to the zeal and perseverance with which he prosecuted the improvement of his profession. He became seriously ill on his journey to Leeds: his complaint assumed a most alarming aspect on his arrival at home, and many months elapsed before he was capable of resuming his accustomed occupations.

The chapter on the fungus hæmatodes contains some new and important information concerning a disease, of which no regular and detailed description had been given. It is not pretended that, no surgeon had previously seen or described any similar malady; but a solitary history, inserted in a miscellaneous collection of cases, does not always leave that permanent impression on the mind, nor can it convey that practical instruction, which is the result of a series of narratives, sufficient in number to indicate the more common varieties of the disease, accompanied by luminous remarks the result of much experience, and exhibiting clearly the diagnostic signs, the prognosis, and treatment of the morbid affection. The superior advantages of recording a number of histories of the same malady in a regular

order and combination, are well exemplified in the volumes published by the Royal Academy of Surgeons in Paris. The accumulation of well-verified facts, all calculated to unfold and illustrate the nature of some particular disease, makes a forcible and permanent impression on the mind; as in the construction of probable evidence, although each fact taken singly is of little weight, comparatively, yet the effect of the union of concurrent facts is potent and irresistible, banishing doubt and suspense, and conducting the mind to an intelligent and well-founded acquiescence. There are some circumstances in the history of the fungus hæmatodes, which bear much resemblance to the effects of cancer: it resembles that malady likewise in its untractable character and mode of termination. The agreement of these two diseases, in their primitive symptoms and the phenomena attending their progress, is much less obvious. Mr. Abernethy in his classification of tumours, does not appear to have regarded the fungus hæmatodes as one form of cancerous affection, nor would it probably be either advantageous, or correct, to class it as a variety of this disease. The fatal cases mentioned by Monro, where bloody lymph was dis-

charged in large quantities from the breast, on making a puncture, have no affinity with the malady described by Mr. Hey: from the histories given by the Professor, they seem to warrant his regarding them as of a cancerous nature.*

In the chapter on dislocations, the author gives an account of these accidents, when the os humeri, the os femoris, the lower jaw, and the thumb, are the subjects of this inquiry. The symptoms and treatment of the displaced bones are related with much perspicuity, and are illustrated by some curious, and well-selected cases. From Mr. Hey's experience it would appear, that a dislocation of the head of the os femoris into the foramen ovale, or "forwards and downwards," is a rare occurrence. He says,

* It may be presumed, that this form of disease is not of frequent occurrence. It has not fallen under my inspection more than three or four times, in a period of more than forty years. The mammæ were much distended, and evidently contained a fluid. One of the patients, where the bloody fluid was discharged spontaneously, and at intervals by the nipple, recovered, after being greatly reduced by the quantity of discharge; those died, where the substance of the breast ruptured, and in one of them the fluid was evacuated by puncture. The puncture was made contrary to my opinion. Editor.

" thirty years had nearly elapsed after the opening of the General Infirmary at Leeds, before any patient was brought to it with a dislocation of the thigh forwards and downwards. Nor had I, during a period of thirty-eight years, seen that accident in my private practice." Sir Astley Cooper, in his most able and useful work on dislocations, has not mentioned the comparative frequency of its occurrence in his extensive practice; but, from the small space which is allotted to it in the Surgical Essays, it may be presumed that it was seldom presented to the notice of this eminent surgeon. The principal purpose for which these remarks are introduced here, is, to present to the young reader the following incidental observations. " Though I had," says Mr. Hey, " never seen this disease, yet I had carefully considered it, and had determined to act when called upon, according to the method laid down by Dr. Kirkland," &c. The habit of arranging in the mind the most eligible mode of proceeding in the treatment of difficult and uncommon cases, according to the best information which the state of surgery at that period admits, is pregnant with the most obvious advantages. The surgeon, whose mind is thus prepared, is in

a capacity of contemplating the accident without confusion or agitation: his judgment will be formed quickly and with decision; he will adopt without hesitation, or delay, and execute with correctness and promptitude those measures which have been the result of much previous thought and deliberate consideration.

The eighth, ninth, tenth, and eleventh chapters contain a description of "internal derangement of the knee joint;—of loose cartilaginous substances in the joints;—of wounds of the joints;—of compound luxation of the ancle joint." They consist very much of interesting cases, and are enriched by a variety of important practical observations. The twelfth chapter treats "on retention of urine." Mr. Hey, in premising some account of the circumstances and symptoms attending the retention of urine, observes, that "a morbid retention of urine sometimes subsists when the patient can make water with a stream, and discharge a quantity equal to that which is discharged by a person in health." On the other hand, "it sometimes happens, that when the bladder has suffered its utmost distension, the urine runs off (*involuntarily*) by the urethra, as fast as it is brought into the

bladder by the ureters." He then adds, "I have repeatedly known this circumstance cause a serious misapprehension of the true nature of the disease." The former of these sources of error is met with more frequently in men, the latter in women, especially in pregnant women: yet it occurs sometimes to men advanced in years who labour under the ischuria vesicalis, and a mistake in these cases is commonly fatal. The partial evacuation of the bladder where, properly speaking, a retention of urine so as to distend that receptacle does not exist, is a malady by which old men and those who suffer from some disease of the prostate gland, &c. are not uncommonly infested. This state of the bladder is easily detected by introducing a catheter immediately after the patient has discharged his urine; and the remedy, or rather the method of relieving the symptoms connected with this disease is, obviously, the introduction of the catheter at regular periods. In some cases it may be proper to leave the catheter in the bladder, that the patient may relieve himself as circumstances may render it expedient. Of the ischuria renalis, Mr. Hey observes, "I have seen but a few cases. The disease proved fatal in all my patients except one, in whom

it was brought on by the effect of lead taken into the body by working in a pottery. It subsisted two days during a violent attack of the colica pictonum; and was then removed together with the original disease." There are many cases on record of the ischuria renalis, but the writers have not, in general, given a very perspicuous account of the disease; nor have they commonly distinguished the idiopathic malady from the symptomatic. It occurs sometimes in fever, when the intestinal canal is obstructed, and in these instances, the relieving of the bowels is soon followed by the removal of the complaint. A similar remark is applicable when the ischuria is connected with hysteria, and certain spasmodic affections of the abdominal viscera, &c. the duration of the disease being, under these circumstances, dependant on the continuance of another disorder. But when it is derived from an inflammation and suppuration of the kidneys;* from the pre-

* This is by no means a common effect of inflammation and suppuration, although the writer of this has attended, where the ischuria renalis occurred in conjunction with these morbid affections. In the case of Dr. Bradley, Astronomer Royal, related by Dr. Lysons, (Philosophical Transactions. Vol. 52.) the kidneys appear to have suffered

sence of extraneous substances obstructing the descent of the urine into the bladder, as calculous concretions, hydatids, viscous matter filling the pelvis of the kidney, &c. or from paralysis, and a morbid change of structure in the secreting organ, or from mortification, the prognosis is more unfavourable, the distemper commonly terminating fatally in about a week. It is well known that one kidney will sometimes supply the office of both, and the functions of the urinary organs proceed without any material disorder of the health, although the other kidney may be incapable of secreting urine: yet it is not less certain, that when one kidney is suffering very seriously, the other will sympathize with it and a complete state of ischuria renalis be the consequence. From the manner in which the late Dr. Heberden has expressed himself, it is probable, that he had seen many of these cases in the course of his long and extensive practice; and he remarks, that under the several modes of treatment which are there enumerated, "the distemper has ended happily. But, on the other hand, all these remedies

most extensively from suppuration, yet a quart of urine was drawn off by the catheter twice in the day.

have in some cases been tried without success."* Sir Everard Home in the first volume of his practical observations on the treatment of diseases of the prostate gland, has published four cases of the ischuria renalis, three of which he examined after death. He has given an account of the dissections, together with some interesting remarks on the morbid appearances and on the similarity of the symptoms which attend the retention and suppression of urine, when these maladies prove fatal. The patient under Mr. Hey's care who recovered, was relieved from his suppression of urine when the intestinal canal was freely evacuated, and the only instances in which the writer of this has seen a recovery, were those which were connected with the accumulation of fecal matters in the bowels. Mr. Hey has given some excellent rules and cautions concerning the introduction of the catheter, which are illustrated by apposite cases; and while he insists on the circumstances which frequently render it proper to confine an elastic gum catheter in the bladder, yet he thinks that patients labouring under a retention of urine, regain the natural power of evacuating that

* Commentaries, &c. 55 Ischuria.

receptacle sooner, when the catheter is withdrawn after each operation, than when it is permitted to remain in the bladder. No general and absolute rule can be given on this subject, and surgeons are sometimes obliged to consult expediency when distance, or other circumstances, render a very frequent attendance impracticable. In those cases where an irritable bladder solicits an evacuation of the urine every hour or two, it will be more advantageous to leave the instrument in the bladder: whilst in a retention of urine accompanied with a torpid bladder, not requiring the operation more frequently than once in eight or twelve hours, the repeated introduction of the instrument will promote the more speedy restoration of the natural action of this viscus.

When, from the impossibility of introducing an instrument into the bladder, the puncture of this receptacle becomes necessary, Mr. Hey preferred that operation in which the bladder is perforated through the rectum, to the other method of making the puncture at the lower part of the abdomen. Mr. Hey observes, that this method of operating " is more easy to the surgeon, and less painful to the patient." He was not solicitous to leave the canula in the opening; yet he re-

marks, " this is sometimes necessary, and seldom improper." It could not be Mr. Hey's intention to give this as a rule, applicable to all cases; since a contracted bladder, a diseased state of the prostate gland with much enlargement, a morbid condition of the rectum, &c. must render the high operation not only preferable, but often indispensable.

The thirteenth chapter treats on the procidentia ani. It consists chiefly of four cases of that disease, in which great pain and often considerable hemorrhage were consequent on every alvine evacuation. The cure was effected by removing the elongated skin and tubercles which surrounded the sphincter ani. A fifth case of tumour in the rectum is subjoined, which protruded whenever the patients' bowels were relieved, and " he generally discharged blood at those times." This tumour was removed by a ligature which separated on the fifth day: " the hemorrhage returned no more after the extirpation of the tumour, and the young man soon recovered his perfect health." The writer of these memoirs has seen a retention of urine, of a few days' continuance, consequent on this operation. This constitutes no solid objection against it, as the bladder soon

recovers its natural action. It may be also noted, that operations about the anus and especially the application of caustic to that part, is sometimes followed by the suppuration of an absorbent gland in the groin. This symptomatic bubo may be of a considerable magnitude.

In the fourteenth chapter Mr. Hey treats on the cancer of the penis. Twelve cases are recorded; and "nine out of these twelve patients afflicted with cancer of the penis had a congenital phimosis." All these persons were subjected to an operation, and most of them to an amputation of the whole, or part of the projecting portion of the penis; ten of them recovered; and two, who suffered also from the enlargement of the inguinal glands, died. The successful termination of so large a proportion of cases by the operation, may excite a doubt in the mind whether all these histories ought to be regarded as examples of a true cancerous affection.

1. The germination of excrescences in great quantities, and of considerable magnitude upon those parts, is not an appearance of rare occurrence, even independently of a venereal malady; and they arise more frequently where the prepuce is contracted than in other subjects, for obvious reasons.

These warty substances very often discharge an ill-conditioned and fetid matter, and admit of cure by means that would exasperate a cancer.

2. A rigidity of the internal membrane of the præputium, with a considerable thickening of the whole substance of this part attended by an offensive discharge, is not a very rare disease, especially in the middle and declining periods of life. The removal of the morbid part when this change of structure exists, is always an effectual cure of the malady.

3. In all the well-marked cases of cancer of the penis which have come under the writer's observation, there has been a diseased state of some of the inguinal glands; and, notwithstanding the amputation of the penis and the subsequent healing of the wound, the disorder of the inguinal glands has proceeded to the destruction of life. He would not assert that the amputation of the penis, in a cancerous state, has never succeeded in preserving the life of the patient; but he never had the satisfaction in his own practice, or where he has met in consultation with other surgeons, to witness so desirable an event. The inguinal glands are likewise found in a morbid state in the

cancer of the labium pudendi in the female; and the disease terminates fatally. The successful issue of most of the cases recorded by Mr. Hey is the strongest evidence of the propriety of the method of treatment which he adopted; but, in amputating the penis, the writer would suggest as the result of much experience, that instead of endeavouring to preserve the skin, as in the amputation of a limb, the operator will derive great advantage from saving as little skin as possible.

The fifteenth chapter contains a case of convulsions after strangulation. Mr. Hey shews the great impropriety of indiscriminate bleeding in cases like this, where the convulsions were clearly connected with debility, and likewise in concussions of the brain. "In both these instances," he observes, "I think copious bleeding to be injurious during the diminished state of the vis vitæ, which immediately succeeds the injury. In concussions of the brain, I have seen great benefit arise from the warm semicupium and blistering on the head, after topical bleeding."

Chapter the sixteenth gives an account of a soft tumour in the neck of a child, containing pure blood, which was cured by

puncturing it repeatedly, and discharging the contents of the sac.

Chapter the seventeenth treats on the empyema.

Chapter the eighteenth contains a case of an enlargement of the mammæ from obstructed menstruation in a girl aged fourteen years. The larger breast was removed; it weighed eleven pounds four ounces avoirdupois. After the operation she soon began to menstruate regularly, and the other breast gradually diminished to less than half the bulk it had acquired before the amputation of the other. It is a curious fact, that the female breasts sometimes enlarge after the cessation of the catamenia; and in one case where the writer was consulted by a lady of high rank, the breasts became firm, and were much larger than at any former period of her life, not excepting the time when she was bearing children. The breasts did not acquire an inconvenient size, nor was she molested afterwards by any troublesome circumstances resulting from this unexpected appearance.

Mr. Hey gives two cases of "collections of pus in the vagina" in the nineteenth chapter, which were cured by opening the cysts. In the first case the matter appears to have

been contained in a cyst formed in the labium pudendi on the left side. These purulent collections in the labia pudendi are not uncommon; nor are they confined to women who are, or have been, married; but it is probable that they never appear till after the period of menstruation. They differ from the common abscess in having a regularly formed cyst, smooth and shining on its interior surface; and when neglected they become fistulous. The dissecting out of the sac is an effectual mode of preventing a recurrence of the disease; but a crucial incision, and dressing the wound carefully to its bottom, will generally effect a radical cure.

In the second case the cavity of the cyst was connected with the urethra; it was cured by a longitudinal incision and dressing the cavity to its bottom.

Chapter the twentieth. "On alvine concretions." After the recital of two cases, one of which proved fatal from the bulk of the concretion, Mr. Hey proceeds thus: "My principal design in taking notice of this disease was to relate a case, which, whether we regard the history of the symptoms, or the method of cure, will not, I hope, be thought uninstructive." This is a very in-

teresting narrative of a case of obstinate constipation subsequent to parturition, in which, after the usual methods of treatment had failed, and every injection returned immediately, relief was given by introducing a long flexible catheter beyond the obstructing mass, and conveying the injections through this tube: the feces had become dry, and assumed the appearance of bran.

Chapter the twenty-first contains some useful observations on the atheroma.

Chapter the twenty-second. "On deep-seated abscesses of the mammæ." The abscess described by Mr. Hey is one in which "the matter sometimes lodges behind the mammæ as well as in the substance of that gland." "The cavities formed by the matter are often numerous, running in a variety of directions; and, when opened, are found to be in part filled with a soft fungus of a purple colour." The treatment consists in dividing all the sinuses freely, whatever may be their depth or extent.

Chapter the twenty-third. "On amputation." The directions given by Mr. Hey in the two first sections, concerning the mode of amputating the upper and lower extremities, are most accurate and perspicuous. In his method of operating, attention is given not only

to the success of the operation and to the safety of the patient, but to his future comfort by rendering the stump as useful as circumstances will permit. The third section of this chapter describes the mode in which he conducted the "incision of the metatarsal bones." When the metatarsal bones were in a carious state, Mr. Hey first removed the toes, then "separated the four smaller metatarsal bones at their junction with the tarsus, with the scalpel," having previously separated the integuments and muscles forming the sole of the foot, from the inferior part of the metatarsal bones. The projecting part of the first cuneiform bone which supports the great toe, he was obliged to divide with a saw. Having secured the arteries, he applied the flap which had formed the sole of the foot to the integuments which remained at the upper part, and retained them in contact by sutures. The wound was healed in little more than a fortnight; the mutilated foot was but one inch shorter than the sound foot, and the patient was soon able to walk with ease and firmness.

In the second chapter of the work of which some account has been already given, Mr. Hey has related his mode of treating caries

of the tibia, &c. by removing the diseased portion of cortical plate, or lamellated covering, and then by the aid of the chisel and the gouge cutting away all the diseased cancelli, until he discovers the sound part of the bone. Since the publication of the Surgical Observations in 1814, the present Mr. Hey, his son, observes, " that operations on diseased bones have been carried to a greater extent, both in their private practice and in the Infirmary."— " We are now," he says, " in the practice of removing diseased bone from all parts where it is accessible, whether superficial or deep-seated caries, or necrosis." He reminds the writer of his shewing him a case, three years ago,* in which the middle cuneiform bone of the tarsus, together with some portions of the surrounding bones, were removed. " The patient is now quite well. When the caries is not too extensive, and has not affected the ankle joint, we remove any of the bones of the foot affected with it, either of the tarsus or metatarsus. I have four times removed the whole elbow-joint, or as much of it as was carious, (as

* The compiler of these Memoirs visited Mr. Hey, at Leeds, in the autumn of 1818.

recommended by Mr. Park of Liverpool,) chiefly by the instruments mentioned by my father. Although the operation has not been attended with complete success in any of them, yet, as the failure seemed to be owing to accidental or untoward circumstances, I should not be deterred from repeating the operation in a suitable case. In cases of necrosis we do not wait till the sequestra protrudes, or is exposed, but we cut down upon the newly-formed bone; and having detached the integuments, saw out an elliptical portion of it. The dead bone is then extracted, having been previously divided in a longitudinal or transverse direction, if its bulk or figure render such an operation necessary. The instruments which we use are, cranium saws straight and curved; a trephine occasionally; sharp chisels and gouges worked by the hand; and of late years an instrument introduced by Mr. Stansfeld, called by the farriers a drawing knife, which is serviceable in scooping out hollow bones when the whole cavity is not exposed." "A small straight saw, made on the principle of the cranium saws, very narrow, and having only six or eight teeth, is often useful when the bone lies deep and in a contracted situation."

The distinction between necrosis and caries, where the bone is dead, or when it is only in a state of ulceration, has been indicated with precision by modern surgeons only. The difference between caries sicca and caries humida, was recognized by Petit, Duverney, Monro, and probably by others, before the middle of the last century. Bertrandi has given some useful observations on this subject, and on that form of the necrosis where a portion of a cylindrical bone, called the sequestra, is contained within the cavity of another.* This peculiar change of structure was known to Ruysch, &c. although the rationale of it has only been investigated successfully in our own time. The propriety of separating the dead parts from the living has been taught by Celsus, and with some modifications by all the surgeons of eminence since his time. But, without detracting from the merit of our predecessors, the meed of praise is due to Mr. Hey for enforcing the advantage to be derived from the removal of every portion of diseased bone, dry or humid, and improving the mode of executing the operation. It is certain that an extremity may be

* Opere di Amb. Bertrandi, Tomo V.

often preserved by following his suggestions: and in the greater part of cases, a long protracted method of treatment will be very much abbreviated, to the great relief of the sufferer's feelings and unquestionable benefit to his health. The more extended application of the general principles by the present Mr. Hey, the able and enlightened successor of his father, forms a valuable addition to this part of surgery; and may encourage the expectation of improvements still more important by himself and his contemporaries. But in expressing an opinion highly favourable to Mr. Hey's mode of treating the diseases of the bones, it is not intended that the necessity or propriety of executing similar operations in every case of caries should be inferred. The bones of the cranium and of the face can seldom be subjected to any manual operation, till the carious portion has become detached, or nearly so; parts of the sternum have been removed when affected with caries; but the undertaking is not void of danger, since the admission of air into both sides of the thorax has proved destructive, in a few days, to the subject of this operation. Even a considerable caries sicca of any of the bones of the extremities may frequently be

left to the ordinary process of exfoliation, when it has not extended deeply into the substance of the bone, and when it is unattended with pain, or an impaired state of the health.*

Chapter the twenty-fourth contains the mode of treating "the hydrocele of the spermatic chord." After premising some observations on the diagnosis of the tumour, Mr. Hey recommends the puncturing of the tumour and the removal of the anterior portion of the cyst. "The posterior part of the cyst must be left untouched.". He advises, "after the extirpation of the transparent part of the cyst," that "the integuments should be brought over the spermatic chord, and united by the interrupted suture; otherwise they are apt to shrink back and leave the chord projecting out of the wound."

In the twenty-fifth chapter Mr. Hey relates

* The portions of bone separated in many cases of necrosis, are often found in a state very much resembling healthy bone. They are nearly of a white colour, and exhibit no signs of decomposition on their surface, nor in their substance; and in these instances, the ulcers through which they are discharged do not emit that peculiarly offensive scent which is a well known indication of the presence of carious bone.

" a case of lithotomy in the female." In this woman two stones were contained in a cyst, and a third was unconfined in the bladder. To preserve his patient from a subsequent incontinence of urine, Mr. Hey " introduced into the orifice of the vagina, a tent of rolled linen, about two inches long and one inch thick, to which" he " affixed a thread of silk, that" he " might extract it with ease if the removal should become necessary." This expedient succeeded to the utmost of his wishes; she retained her urine perfectly from the tenth day, and " returned home about a fortnight after the operation in perfect health."

The twenty-sixth, and last chapter, contains the successful removal of a very large tumour from the nose, which obstructed respiration and rendered the assistance of a tube in one of the nostrils necessary, especially during the night. " This tumour appeared to me," says Mr. Hey, " to be nothing more than an enlargement of the common integuments of the nose. The bones and cartilages seemed to be in their natural state." The operation was attended with considerable hemorrhage; " but, as soon as the enlarged parts were removed, the hemorrhage ceased spontaneously, and did

not return." After the cicatrization of the wound "not the least deformity remained."

The Appendix consists of "a case of strangulated femoral hernia with mortified intestine, communicated by Sir Astley Cooper."

This communication contains a very detailed account of a most interesting case, in which the life of the patient appears to have been preserved by the skill and promptitude of this accomplished surgeon.

The Practical Observations in Surgery received unequivocal testimonies of approbation from the most eminent surgeons in the united kingdoms. The Royal College of Surgeons in Ireland expressed their sense of the merit and utility of this work by presenting Mr. Hey with their diploma, constituting him an honorary member of their college;* a distinction which is seldom conferred. Some reference to his opinions and practice may be found in a great number of the surgical works published subsequently, when the authors are treating on the subjects which are contained in that volume. The result of more than fifty years' experience, recorded by a man well qualified

* He was elected May 4, 1812.

by the superior endowments of his mind, and the advantages of a regular professional education, to judge correctly of the phenomena of diseases; combined with talents for observation and accurate discrimination, and a power of induction from facts duly verified, must form a valuable addition to surgical science. The histories and observations published by men who are not competently furnished with the requisite preliminary knowledge, must almost necessarily present an unfaithful and inadequate picture of natural and morbid appearances. Something more than the mere faculty of vision is requisite to constitute an useful observer of the order and method of nature; without a cultivated and chastised understanding, a sagacity to unfold what is essential and latent; a capacity of rejecting and excluding what is common and unimportant; a quick and accurate discernment of differences; the talent of detecting analogies and taking an enlarged and comprehensive view of whatever bears a relation to the subject of inquiry: without a fair portion of these endowments no person can be rightly qualified to advance his profession, and become an authorized instructor of mankind. Nothing is more common than to see men in

haste to teach what they have not learned; to promulgate opinions which are the offspring of an unsubdued imagination, and to decide on difficulties and modes of practice without the previous acquisition of well-founded principles, and the discipline of a learned experience.

The last of Mr. Hey's professional writings is a paper contained in the second part of the seventh volume of the Medico-Chirurgical Transactions, published in 1816, when the author had attained his eightieth year, entitled; "Facts illustrating the effects of the venereal disease on the fœtus in utero, and the modes of its communication; communicated in a letter to John Pearson, Esq. F. R. S. &c. &c." Mr. Hey first describes what "he considers to be the lues venerea, or syphilis," in the case of an infant between two and three months old. "This child had upon its chin a scaly eruption, extending to the angles of the lips; and its body was covered with copper-coloured spots; its voice was become stridulous, and it was extremely fretful." His inquiries of the woman respecting her own health satisfied him, "that she had had the venereal disease, from which," he adds, "I apprehend that she was not then entirely free." Small

doses of calomel, given during eight days, had produced evident symptoms of amendment in the child; but the woman discontinued her attendance. "Several instances have occurred among my patients, where the mother, having been once affected by the disease, has communicated it to two, three, or even four children in succession; each of them having the disease in a milder form than the preceding one; and this without any ground of suspicion that the mother had received a fresh infection." These cases occurred in families where Mr. Hey was the regular medical attendant, and was likewise called to assist at the time of parturition. "This progressive communication of disease to the fœtus in utero has taken place, not only where the mother has received the infection in the ordinary way, but also where the organs of generation have remained unaffected, both in the husband and wife." He then proceeds to relate the history of a "third woman, who gained her living by drawing the breasts of women during their confinement; she became affected with ulcers at the angles of the lips, which were judged venereal;" and which Mr. Hey also "thought to be of that description." She had drawn the breasts of "a woman who was supposed

to be labouring under the venereal disease; and the ulcers did not heal till they were treated as in a case of syphilis." "Several women, whose breasts were drawn by this poor woman, became infected in the manner which I shall now describe."

The case related by Mr. Hey, as illustrating the commencement and progress of the disease, is that of a Mrs. B. whose breasts were drawn twice by this woman; "in about three or four weeks afterwards she perceived a swelling of the axillary glands, and complained of soreness in her throat." Her disease was pronounced to be venereal by a judicious surgeon, who treated it agreeably to that opinion. She continued in the use of the medicines prescribed, about five months. During this period of time she became pregnant, and "at the end of the seventh month she miscarried of a dead child. I attended her during labour, and perceived nothing amiss in the vagina, or contiguous parts." Previously to this confinement she had borne three healthy children, and had never been affected by disease in the sexual organs. In little more than a year she was delivered of a child, apparently healthy, which she suckled. "When the child was about six weeks old, an erup-

tion, which I judged to be syphilitic, appeared upon its legs and arms." The mother and the child took mercury;—the child was in a short time freed from the eruption, but continued to take the medicine during three months. After the lapse of two months more, " two or three small ulcers appeared on the outside of the labia pudendi of the child; the mercurial course was resumed, and the ulcers were soon healed." In about five months " the nostrils became sore, the integuments of the nose were also tender; and the voice of the child grew hoarse. The mercurial course was repeated, and continued for two months. After an interval of about two months the child took the mercurial preparation again during one month; after which there was no recurrence of disease." More than two years after this period, " Mrs. B. bore another child, which was apparently healthy at its birth, and continued to be so for a few weeks. Blotches of a copper colour then appeared upon the skin, but soon disappeared upon having recourse to the mercurial medicines. After some time, (not exceeding two months,) the blotches appeared again, with a small ulcer in the labia pudendi. The child was however cured by a repetition of the treatment,

and remained well." Mr. Hey proceeds thus; —"It has appeared to me from several instances, that a man may communicate the lues venerea after all symptoms of the disease have been removed, and he is judged to be in perfect health." To illustrate and confirm this opinion, the following facts are stated: —A gentleman applied to Mr. Hey under the fear of his having communicated the venereal disease to his wife. He acknowledged having had this disease before his marriage; "but from which he believed himself to have been, since that time, perfectly free. I saw no reason to doubt the truth of his declaration." "I visited his lady, and found the labia pudendi and verge of the anus beset with irregular fissures and condylomata; a discharge of puriform matter also issued from the vagina. She was advanced to the seventh month of pregnancy; but, before her delivery at the termination of the ninth month, the diseased parts were healed, as I had pursued a mercurial course with as much vigour as seemed prudent in her condition." "The child had no other morbid appearance than an universal desquamation of the cuticle." At the end of a month "it began to have a hoarse squeaking voice, and soon exhibited a number of copper-coloured

blotches upon the chin; and the anus shewed an unnatural redness. I immediately commenced the mercurial course described in the first case; and the child soon got well." "Within half a year I received a letter from the lady, informing me that the child's complaint had returned." Mr. Hey sent her the prescription for the medicines which the child had previously taken, and he heard nothing more of the family. The author of this paper was aware that doubts might arise whether he had given the proper name to the disease he had described in the preceding cases. These doubts are combated by the following remarks. "When the notice of syphiloid diseases was first laid before the public by Mr. Hunter, the chief force of his argumentation was derived from this consideration, that, although the diseases had a considerable resemblance to syphilis, yet, being cured without mercury, they were thereby proved to be of a different nature. Now, if this reasoning be allowed to have validity, we may suppose the converse of it also to be valid. If the disease in question have the usual symptoms of syphilis, and will yield to no other remedy than mercury, we may fairly conclude that it is syphilitic." He then observes, "It may justly

excite surprise, that the gentleman, whose wife's case I have last related, should have remained free from disease when his wife was in the condition which I have described. I confess myself unable to account for this circumstance; I have related all that I know of the case." The concluding paragraph of this paper exhibits so honourable a testimony of the candour, liberality, and modesty, of Mr. Hey; that the reader will easily excuse its being transcribed here.

"As I do not mean to enter upon an examination of the distinctions which have of late years been made betwixt genuine syphilis and syphiloid diseases, I trust I shall not be considered as having by the preceding observations expressed any doubt of the accuracy of those distinctions. I rejoice to see the candour and judgment with which every branch of medical science is now cultivated; and must even rank myself among the pupils of those who, by their discoveries and successful labours, are daily diminishing the sufferings of mankind."

Mr. Hey seems, in this paper, to have assumed the following positions:—

1. That a female received the venereal infection in the angles of the lips from a woman whose breasts she had drawn, or

who was supposed to be in a diseased state; and that this woman communicated lues venerea to several other women by drawing their breasts.

2. That syphilis, in its secondary form, may be communicated by the mother to the fœtus in utero.

3. That the fœtus may be contaminated when the mother has never been previously affected with lues venerea in the organs of generation, and where no apparent disease existed in the father at the time of impregnation.

4. That the mother remaining in health, shall produce several children, each of which shall in succession become affected with syphilis a few weeks after its birth; and that the disease shall assume a milder form in each child, comparatively, until it be finally worn out.

5. That where a man has been infected by the venereal disease during his single state, and treated for it so successfully previously to his marriage, that no symptom, primary or secondary, appeared subsequently; he shall nevertheless be in a capacity of communicating the venereal disease to the woman he marries, and she to her offspring.

6. That the same man, being free from all ap-

parent disease, and remaining so, and having been the occasion of local venereal symptoms affecting the organs of generation of his wife, shall nevertheless continue to cohabit with her without receiving any new injury.*

Previously to the publication of the Surgical Observations, Mr. Hey's superior knowledge and ability in his profession were known, and duly appreciated, not only in his own county, but in distant parts of the kingdom. He was not unfrequently called upon as a consulting surgeon in difficult cases, and required to perform important operations at a very considerable distance from Leeds. He was likewise much consulted by letters from different parts of the united kingdoms, and occasionally from the continents of Europe and America. During many years he had commonly a number of persons under his care who came from distant parts of the country to make a temporary residence in Leeds for the advantage of his more immediate care and attendance. Nor was the confidence of those who knew him confined to his skill as a surgeon; they had recourse to him

* See Appendix.

as a physician; and his engagements as a medical practitioner were very extensive in the several neighbouring towns and villages. It was in the midst of this great accession of business, that he wrote and published that surgical work which both extended and established his reputation at home and abroad: which will be a lasting monument of his professional attainments, and continue to diffuse useful instruction while the wants and miseries of men shall remain.

APPENDIX, No. II.

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THE writer of these Memoirs allows himself the liberty of offering some observations on the preceding paper, which exhibits facts and reasoning too curious, and interesting, to be passed over without remark or commentary.

1. The facts connected with the history of the blind woman are not in sufficient number to warrant the conclusion, that the sores at the angles of her lips were venereal. We have no account of the state of the woman, from whom she is supposed to have received the disease. The mere external characters of the sores on her lips would not authorize our decidedly pronouncing them to be venereal; the conclusion that they were so seems

to rest on the cure of these sores being effected by mercury; and that the diseases with which the several women from whose breasts this female extracted milk during their confinement, were infested subsequently, and also those of some of their children, which were born successively after this period, all yielded to the exhibition of mercury. Now it is an incontrovertible fact, that ulcers of the mouth, lips, or tongue, not syphilitic, may communicate a disease, by contact, to parts destitute of the common cuticle; that all these sores will resist different modes of treatment, and finally yield to the administration of mercury; yet the evidence that the ulcers communicating the disease did not partake of the qualities of syphilis may be indisputable. Therefore, unless it can be shewn that no pus, or puriform fluid, formed upon the surface of a secreting membrane, or upon the surface of an ulcer in the substance of a part, can excite the process of ulceration when applied to a sound part which is not covered with the epidermis, the inference deduced from the simple fact of the transmission of disease from one subject to another, will not be duly substantiated.

2. A pregnant woman, who is afflicted with lues venerea, may contaminate the fœtus in

utero, and the child born under these circumstances will be frequently found dead at the period of its birth.* If the child be born alive, from two to four or five weeks will commonly elapse before symptoms of syphilis appear upon the infant. It may be doubted whether an infant was ever born alive with the indubitable characters of lues venerea upon its body.

3. If a woman suffer from the secondary symptoms of syphilis during her pregnancy, the power of communicating the disease to her child cannot be influenced by the mode in which she received the infection, nor by the part to which the contagious matter was first applied. Neither will the cure of the woman by mercury, during utero-gestation, protect the fœtus from the agency of the venereal poison.

4. Mr. Hey asserts, that he has seen this

* Swediaur remarks; "La plupart des enfans qui naissent avec la verole, meurent bientôt après. Il y a une famille regnante en Europe, dont aucun enfant n'a survecu un certain âge, avant l'application du traitement dont je viens de parler." Tome 2. p. 133.

He refers to the children being sustained by the milk of a nurse whose system was impregnated with mercury.

See also Lagneau, Exposé des Symptomes de la Maladie Vénérienne. P. 1. §. 6. &c.

extraordinary mode of conveying syphilis "in several instances" where the women were under his own immediate care. The fact is undoubtedly very curious; and, if the phenomena have not the sanction of frequent observation, it may be remarked, that a peculiar concurrence of circumstances is necessary to enable others to confirm and establish it, all of which circumstances cannot be frequently found in combination. The mere singularity of facts cannot invalidate the positive testimony of a competent and credible witness; since that which is improbable, may nevertheless be true, and a more enlarged experience may verify the existence of irregularities in natural processes which at one time may appear almost incredible. It may, however, be asserted without much hazard of contradiction, that such an order and method of transmitting syphilis from the mother to her offspring, is not accordant with any known regular laws connected with the human constitution; neither has it the support of any well-established analogy; although this defect of proof may, possibly, be justly ascribed either to inattention, or to the very rare occurrence of the malady under so peculiar a conjunction of circumstances. That the general system may receive a mor-

bid impression from irregularities in regimen, from an exposure to peculiar hardships, from morbific poisons, from the agency of particular medicines, and from the excitement occasioned by certain diseases, will be easily admitted by persons of much experience; that such a condition of the system may be clearly indicated by various anomalous symptoms, and that the lapse of some years is often necessary to the regaining of a confirmed state of health, are facts well known to men in extensive practice. The rationale of this statement may be as inaccessible to the understanding as the preceding narrative; and perhaps nothing less than the multiplied instances of such occurrences would render the connexion of these maladies with their cause, readily credible. The department of pathology hath been cultivated with much sagacity and ability, by men of superior talents and laudable industry; yet, pathological science, if not in its infancy, is still in a very imperfect state; and the history of diseases which admit of cure by the natural unassisted powers of restitution in the system, is an important desideratum, which yet remains to be supplied.

5. The assumption of facts like these is calculated to excite surprise and provoke

incredulity. Mr. Hey was perfectly aware of this; he acknowledged his inability to account for them, and rested the credibility of them upon the accuracy of his representation. It is indeed a direct contradiction of the axiom generally received, *Nemo dat quod non habet;* and if this rule be invariable, never admitting of any exception or qualification, all further inquiry into this part of the subject must be dismissed. The readiest mode of solving the difficulty, and that which will probably be the first to suggest itself to the mind of the reader, is the questioning of the gentleman's veracity. The powerful inducements he might feel to conceal his conjugal infidelity would prompt him to misrepresent the facts, and attempt to deceive his surgeon; being aware, that a falsehood, on his part, would not impede the restoration of his wife's health, whilst it might preserve his own reputation. It may be urged, "that, under the particular circumstances of the case, it is more probable that the gentleman should tell a lie, than that the ordinary laws of the animal economy should be infringed." It may be so; but that which is the more probable is not always more consonant with the truth and reality of things. It was not always probable that the communication of

a very mild ailment by a fluid taken from a brute animal, should protect the human species from one of the most destructive maladies to which mankind is liable. It was not probable that one impregnation should suffice to render several succeeding generations prolific; yet this is an indisputable fact among certain tribes of insects. Analogies founded even upon a great number of observations, are not always to be relied upon implicitly; and the number of axioms in our profession, formed with the most laudable care, patience, and circumspection, which admit of no limitations or exceptions, are fewer in number than is commonly suspected; yet, it must be conceded, that a relation varying in its most substantial points from the general current of experience, is not to be contemplated without much distrust and cautious reserve. It is not without sentiments of diffidence, that the writer adds his testimony to that of Mr. Hey in support of a fact, the dissimilitude of which to the ordinary procedure of nature, he has explicitly acknowledged. He asserts, however, that he has seen several instances in which the newly-married woman has had appearances bearing a strong resemblance to the primary symptoms of lues venerea, whose

husband had no apparent disorder, either local or constitutional, at the period of marriage, nor subsequently, at the very time when his wife was suffering from the local malady. Every common precaution to avoid deception and verify the statement, was used in these cases; but nothing could be collected that had a tendency to falsify the declarations of either party. It may be very properly inquired, whether the assertor of this fact ever witnessed such an occurrence, where neither of the persons had previously suffered from venereal contamination? He replies in the negative;*—but the advantage which it may be supposed that this concession gives to an opponent, will be considerably diminished by the consideration, that the party which had formerly suffered, had no symptom of disease when he was supposed to have communicated it; that no subsequent appearance of disease occurred; and that no medicines were given to secure the person against the possibility of future inconvenience. Let it be considered, on the other hand, that instances similar to these

* He believes that he has seen one case, in which neither of the parties had formed any sexual intercourse before marriage.

which are now under contemplation, are very rare; that, comparatively, a very small number of men inhabiting the large towns of Europe marry without having suffered from illicit intercourse with women; that a vast plurality of the women, thus married, are consequently exposed to the hazard of receiving injury, under these circumstances, who nevertheless escape all contamination; and it seems warrantable to conclude, that this morbid appearance only occurs in situations and under conditions peculiar and not yet defined. For, if the prior existence of this malady, although apparently cured, leaves a species of seminal virtue by which the specific disease can be excited in a sound person; it may be inquired, Why is this agency so unfrequently exercised that there scarcely exists any measure of proportion between the active powers of the latent poison, and that which is an object of sense and common observation?

Queries like these may be propounded without end; because no satisfactory and direct reply can be made to them in the present state of our knowledge: but a very natural conclusion, and one perhaps not very distant from the true one, presents itself, that the disorder in question is not

lues venerea, notwithstanding its near resemblance to that distemper. Mr. Hey contends for the propriety of regarding it as a form of syphilis, from its similitude to that malady in its symptoms and progress, and likewise "because it will yield to no other remedy than mercury." The exact correspondence of this disease with syphilis may admit of some doubt. There had been no primary sore on the nipple previously to the enlargement of the glands in the axilla: the soreness of her throat was complained of at the same period of time; hence no interval had existed between the rise of these two symptoms, the former of which is a primary, and the latter a secondary symptom. A course of mercury of five months' duration, was fully adequate to the extinction of the syphilitic virus; but it was likewise competent to destroy the life of the fœtus. The birth of a dead child at the end of the seventh month, under these circumstances, affords no evidence therefore of the specific nature of the disease by which the mother was afflicted during her pregnancy. The disease of the child born afterwards, in the course of the second year, is not so distinctly related as to compel our assent to its being derived from the poison of lues

venerea; and there can be little ground of doubt respecting the ulcers which appeared on the labia pudendi of the child, after the lapse of two months from the termination of the four months' mercurial course; they could not be venereal. The subsequent soreness of the nostrils and hoarseness, after the lapse of six months, were appearances too equivocal to justify any decision concerning the nature of the malady. The case of the third child, born more than two years afterwards, that was affected with a cutaneous disease which recurred a few months after completing a mercurial course, with the addition of a small ulcer on the labia pudendi, offers very slender evidence of its being derived from the agency of syphilitic virus in the constitution. Without entering upon a larger discussion of the subject than would be suitable to the present occasion, it may be sufficient to remark, that, could this relapse of the disease after the interval of "a few months," be properly ascribed to the action of lues venerea in the system, it is probable, nay almost certain, that the eruption would not have shewn itself, or at least that symptoms implying a deeper taint in the system would have accompanied the cutaneous eruption.

Mr. Hey urges the curing of these diseases by mercury as a further evidence of their syphilitic character. He adduces the authority of Mr. Hunter, "the chief force of whose argumentation was derived from this consideration, that, although the diseases had a considerable resemblance to syphilis, yet being cured without mercury, they were thereby proved to be of a different nature. Now, if this reasoning" (Mr. Hunter's) "is allowed to have validity, we may suppose the converse of it also to be valid." "If the disease in question have the usual symptoms of syphilis, and will yield to no other remedy than mercury, we may fairly conclude that it is syphilitic."

Some remarks on this paragraph may serve to place the subject more distinctly before the reader.

1. That mercury is a specific remedy of syphilis may be safely admitted; yet mercury, instead of curing some diseases consequent on impure cohabitation, and especially those which resemble the chancre, will be often highly injurious to them, whether applied locally, or received into the system. Will it be asserted that these cases therefore are not venereal? But suppose that any one of these patients, and the supposition is founded

on facts, after the healing of the sore without mercury, shall be infested with the secondary symptoms of lues venerea, and these symptoms shall yield to mercury; are we to conclude that the disease was originally venereal? If so, then mercury may exasperate the primary symptoms of such a disease, and cure its secondary symptoms. Hence the conclusion drawn from the operation of mercury ceases to be a certain test of the presence, or absence, of syphilis.

2. Mr. Hunter considered the gonorrhœa as one form of lues venerea; yet he was aware that the gonorrhœa often admits of a natural cure. He could not, consequently, intend to affirm, that in every venereal case, without limitation or restriction, the introduction of mercury into the system was indispensably necessary to its cure.

3. To bear a resemblance to syphilis is an ambiguous phrase; since it may mean that some one or more of the appearances resemble those which occur in syphilis; or that the origin, progress, and order of succession of the symptoms coincide exactly with those derived from the venereal poison.* Now it

* The Scherlievo of the Illyrian provinces; the Sivveus, or Sibbens of Scotland; the Syphilis (so called) of

is a remarkable and an important fact, that no one symptom derived from syphilis is peculiar to that disease; a resemblance in the evolution and mode of conjunction of the several morbid appearances is, therefore, necessary to verify and establish the identity of the morbific poisons.

4. The evidence arising from the salutary effects of mercury in subduing the disease might be admitted as valid, if mercury cured no other malady. But as this medicine may

Canada, or Maladie de la Baie de St. Paul; the yaws of Africa, exhibit symptoms which have some resemblance to the lues venerea; yet the diseases differ in many of their essential characters from syphilis. The following conclusions are contained in a "Rapport sur la Maladie dite le Scherlievo, ou nouvelle forme de Syphilis. Lu à la Société de Médicine, le 6 Aout, 1811."

1. La maladie, que l'on a observée dans les provinces Illyriennes, est une modification de la syphilis.

2. Cette maladie n'a pas été épidémique; c'est une endémie contagieuse par toutes sortes des contacts.

3. Elle présente de grandes analogies et une sort d'identité avec la maladie vénérienne des premiers tems, c'est-à dire, du 15 siecle: avec le sibbens des Ecossais; avec la maladie syphilitique du Canada; avec l' yaws, pian, où framboesia, avec le radzyge de Norwege.

See Bell on the Venereal Disease; Adams on Morbid Poisons; Swediaur des Maladies Syphilitiques; L'Agneau exposé, &c. Winterbottom on Africa, &c. &c.

be employed successfully in removing many cutaneous disorders, the proof fails in a most material point, and carries little or no conviction of the correctness of the inference. Indeed, when the disease " yields to no other remedy," and is cured by mercury ; this affords a fair presumption in favour of Mr. Hey's opinion, and the evidence is strengthened, if the concurrence of symptoms resemble those of lues venerea; yet, the proof is incomplete while a discordance can be shewn between the cases in question and the usual course of syphilis; and more especially if it can be shown that similar appearances occur, when nothing like a venereal taint had ever infested the mother. If the validity of " Mr. Hunter's argumentation" be conceded; yet the converse of that is not to be admitted as equally valid. He who firmly believes that syphilis is curable by mercury only, may conclude with Mr. Hey that a given case, which has been cured without mercury, was not venereal; but since mercury may be administered with success in diseases not venereal, there is a manifest imparity between Mr. Hey's reasoning and that of Mr. Hunter.

5. The instance of the gentleman, who, being free from any ailment, was supposed

to have communicated the primary symptoms of syphilis to his wife, presents a fact not easily to be conceived, and which is still more difficult of explanation.* Yet, several cases of a similar kind have fallen under the writer's observation, and what is remarkable, they have occurred more frequently where the gentleman had been infected with gonorrhœa only, and was cured previously to marriage, than when he had suffered from chancre. Some of these females had local symptoms only; in others, these were succeeded by constitutional symptoms; and in some, the malady first manifested itself by the appearance of an ulcerated throat and copper-coloured spots upon those parts of the body which are most commonly infested by venereal eruptions. But, further; symptoms bearing a great resemblance to syphilis may arise spontaneously and under circumstances where no sexual intercourse shall have occurred during many months; they may even appear after mechanical injuries received on the organs of generation, or after the application of acrid substances to those parts,

* See Bell's chapter of "Lues Venerea in infants," vol. ii. which contains some facts that tend to corroborate the accuracy of Mr. Hey's statements.

and the primary sore may be succeeded by ulceration of the tonsils and copper-coloured spots on the body. These assertions are made in full confidence of the accuracy with which the observations were made. That duly verified facts like the preceding surround the subject with many difficulties, and tend to introduce a considerable measure of scepticism into the reasonings and decisions of professional men, is neither denied nor dissembled. When conflicting facts present themselves, the power of discrimination is impeded, and the object of inquiry is deeply shaded in obscurity, or involved in a perplexity which refuses to be disentangled. It may be the happy lot of some favoured mortals to keep the tenor of their way undisturbed by doubts or perplexities; and to such, he who discloses difficulties in their path, or his own, must be an object of pity, wonder, or annoyance. But doubt in medical matters is generally less dangerous than presumptuous confidence; and, if suspension of mind control rashness, it is not inimical to practical utility. The consciousness of an inability to explain, unfold, and elucidate a pathological problem is perfectly consistent with such a measure of knowledge as is quite sufficient for human utility, and which

will conduct to a very safe and successful mode of treatment. This remark is most conspicuously true in the management of the malady which is now under consideration. Men of much experience and observation will be seldom at a loss how to act, when the most perplexing of these cases is committed to their care; the general principles they have formed, with the particular knowledge they have acquired, will enable them to manage the individual cases with a promptitude and certainty which will generally conduct the patient to a happy and successful termination of his disease. It has been often said, "If this be not the venereal disease, what is it?" This sort of question assumes as granted, that an ignorance of the specific place it should occupy in a nosological system, necessarily implies, either that it must be syphilis, or that an avowed inability of assigning an appropriate name, disqualifies the respondent from claiming a right to confidence. Neither of these assumptions is well-founded. An eruption resembling variola may be presented to our inspection; an accurate knowledge of the phenomena peculiar to that disease, may justify a declaration that it is not small-pox: yet, there may be peculiarities con-

nected with it, which may excite a doubt under what denomination it ought to be placed, although no doubt exists that it is not variola. But will any reasonable man commit such a *non sequitur* as this; since you cannot give it a place among any one known species of disease, therefore it is syphilis? Surely, confidence is not to be withheld from a man who knows the history and mode of curing a disease, merely because he cannot arrange it satisfactorily in a system of nosology.*

It will not be asserted, that all the diseases affecting the sexual organs, which are contracted by cohabitation, partake of the nature of syphilis. It will not even be affirmed, that all sores, originating from this source, possess the true characters of lues venerea. If some distinctions be allowed, why may not

* A nosological system is a vocabulary, wherein the names of diseases are arranged in a certain order, with definitions of those names annexed to them. The definitions given, according to the most approved authors, are nominal, or definitions of the name, not real, or definitions of the thing. There is no design here of disparaging the utility of such a system; but chiefly to suggest, that the artificial arrangements of nosology are not to be adduced as preponderating evidence against matter of fact and experience.

others be added, as new light and information break in upon us? We distinguish varicella from variola: this was not always done; and some respectable authorities seem to doubt the propriety of doing it now. Those particular appearances in which the resembling phenomena of nature agree with each other, are commonly more obvious, striking, and conspicuous, than those in which they differ: two leaves, even two flowers, may, to the eye of one who beholds them, appear so much alike, that he shall pronounce them to be the same; when a skilful botanist shall discern so well-marked a dissimilarity, that he shall assign a different place to each of the plants in his botanical system. If we employ no more competent rule, or measure, to identify the diseases in question with syphilis than the source, the more obvious appearances, or the yielding to mercury, our rule will often mislead us, our measure will be too short, and we shall not seldom confound morbid affections, which are specifically different, with each other. Lues venerea, when undisturbed by mercury, or other powerful agents, has commonly a regular, orderly method of procedure, a current of symptoms following each other almost constantly, in a consecutive series;

the time of their appearing, and the order of their progress, with some unimportant exceptions, may be defined and limited with sufficient precision for every practical purpose. If a disease shall arise possessing some resemblance in its prominent symptoms to syphilis, yet differing in other material parts of its character, history, and mode of treatment from this disease, some better reasons should be given than have yet appeared, to deter us from affixing a new denomination to this new concurrence of symptoms. The histories communicated by Mr. Hey exhibit some of the acknowledged characters of syphilis; but these are combined with other circumstances which do not so well accord with the phenomena of that disease. The females who were injured by the blind woman, had no primary ulcer; the first symptom of the disease being enlarged glands under the axilla, none of which suppurated, although no mercury was employed until after the appearance of secondary symptoms. The cutaneous diseases of the children, with the appearances after each relapse, bear very little analogy to the progress of the disease in those affected with syphilis. The case of the lady, who was supposed to be infected by her husband,

presents a still more conspicuous dissimilarity. Here is a female who receives the disease from her husband at a period when he has no symptom, local nor constitutional, of lues venerea. He continues to live with her, and sustains no injury, although the sexual organs of his wife are greatly infested with " fissures, &c." ; and it may be properly remarked, that the presence of condylomata shews the disease not to have been of a very recent date. But fissures and condylomata are very uncertain *criteria* of the existence of syphilis. The various forms of excrescences occur where no venereal infection can be reasonably suspected ; and although these will sometimes disappear under a mercurial course and appropriate local applications, yet they will likewise disappear when local remedies alone are employed. The history of the malady which appeared upon the child exhibits a case still more equivocal.

Is it then the purpose of the writer to deny, that any of those cases given by Mr. Hey were syphilitic? It is certainly his intention to express the doubts which exist in his own mind of the identity of the maladies described by Mr. Hey, and of lues venerea as delivered by Mr. Hunter;

and those who like him, have given the result of accurate observation and long experience. That a great and important change has taken place within half a century, in the appearances, progress, and consequences, of diseases contracted by impure cohabitation, is known to men whose capacity for observation, general acquirements, and acknowledged honour and integrity, cannot be reasonably disputed; who are superior to any unworthy motives, exciting them to communicate or sanction vague and unfounded opinions. That these innovations shall be opposed and censured by men of equal integrity, and with the best intentions, may be safely allowed; yet it is possible, that some may be found, who, possessing shrewdness enough to anticipate the great diminution of professional emolument which must be the necessary consequence of these distinctions, when generally acknowledged, may, without being fully aware, become antagonists to these "novelties," from motives which they will not avow even to themselves.* The

* Those who, from not having been educated to the profession, must be very inadequate judges of the subject, may probably anticipate some great danger from the occurrence of an erroneous notion of their case, when a vene-

profession in general acquired high and deserved honour from the disinterested manner in which they sustained the protecting efficacy of vaccination, surrendering cheerfully a very important part of their income, derived from attendance on variolous cases natural and inoculated, to communicate the inestimable benefits of the discovery through the world, and surmounting by patient endurance, and firm manly perseverance, all the various obstacles raised by ignorance, disingenuity, prejudice, and some of the worst passions existing in human nature. If the observations which have now been made, shall be admitted and acted upon, a fruitful source of revenue to empirics and unqualified persons will be cut off; the health of myriads will be preserved from the depredations inflicted by a wanton and unnecessary exhibition of mercury, and the prospects of those distressing and humiliating mutilations, which excite horror and dismay, terminating too often in alienation of mind

real chancre is mistaken for a syphiloid sore. But the inconvenience resulting from such an error would be very inconsiderable when compared with a mistake on the other side, and would be commonly rectified before any injury could be sustained, if the patient were under the care of one competently qualified to treat the disease.

and even suicide in those whose imaginations are haunted and tortured by the fearful apprehension of similar calamities, shall be finally divested of their terrific power.

The writer is truly conscious that a very adequate apology may be demanded for this long digression. He is not sure that he is provided with one; but he hopes and believes, that those who are best acquainted with the difficulty and importance of the subject last treated upon, will not be among the persons who will censure him with the greatest severity.

Some Observations on the late MR. HEY'S *Account of an uncommon Species of Scrotal Hernia, in reference to* MR. TODD'S *Objections; by* WILLIAM HEY, *Surgeon of the Leeds Infirmary, &c. &c.*

THE late MR. HEY, in his PRACTICAL OBSERVATIONS IN SURGERY, has described *an uncommon species of scrotal hernia*; to which, as it can only exist when the rupture is formed while the parts retain the state peculiar to early infancy, he has given the name of *hernia infantilis*.

MR. TODD of DUBLIN, in a communication published with the DUBLIN HOSPITAL REPORTS, animadverts on this description; and, in fact, denies the existence of this new species of hernia described by MR. HEY.

It has been suggested to me by a friend, for whose opinion I feel much deference, that MR. TODD'S animadversions ought not to pass unnoticed; but that, if well founded, their justice should be acknowledged; if otherwise, their fallacy should be exposed.

In compliance with this suggestion, I wrote a paper in which it was my endeavour to answer MR. TODD'S objections, and to maintain the accuracy of MR. HEY'S description; and consequently to establish his claim to the discovery of a new species of hernia.*

Many years after MR. HEY had met with this case of *hernia infantilis*, but before he had published the account of it, MR. FORSTER, Surgeon of Guy's Hospital, met with a similar case, an account of which was published by SIR ASTLEY COOPER in his splendid work on hernia, in the year following that of the publication of MR. HEY'S case. Since I wrote the paper above mentioned in answer to MR. TODD, I have been favoured by SIR ASTLEY COOPER with a drawing of the preparation of hernia taken from the patient of MR. FORSTER, whose case has just been noticed, accompanied by an explanation and

* The paper was thought too large for insertion here; Mr. Hey has therefore abridged it considerably.

remarks. This drawing appears to me to place the points in question respecting the nature of the hernia in so clear a light, as to preclude any further appeal; and perhaps an examination of MR. TODD'S arguments may, therefore, be thought unnecessary. It may be proper, however, in order to a better understanding of the engraving, (taken from the drawing,) to state briefly the respective opinions of MR. HEY and MR. TODD as to the nature of the hernia; which cannot, perhaps, be done better than in their own words.

MR. HEY thus describes his case of *hernia infantilis:** — "I examined the body of a child fifteen months old, who had died of a *strangulated scrotal hernia.*" "I made a longitudinal division of the scrotum on its right side, continuing my incision the whole length of the tumour, and laid bare, as I imagined, the hernial sac. This I opened towards its inferior part, which was the most prominent; but it proved to be the *tunica vaginalis testis,* containing, together with the testicles, a portion of the true hernial sac.

"This unusual appearance engaged me to prosecute the dissection with great care. I found that the *tunica vaginalis* was con-

* Practical Observations in Surgery, page 226, et seq.

tinued up to the abdominal ring, and inclosed the hernial sac; adhering to that sac by a loose cellular substance, from the ring to within half an inch of its inferior extremity. The fibres of the cremaster muscle were evident upon the outside of the exterior sac, or tunica vaginalis. The interior, or true hernial sac was a production of the peritoneum as usual." "Having removed the proper hernial sac, I examined the posterior part of the exterior sac; and found it connected with the spermatic vessels in the same manner as the *tunica vaginalis* is, when the testis has descended into the scrotum. An additional proof that the exterior sac was the *tunica vaginalis*."

"To understand the cause of the hernial sac being in contact with the testicles, and surrounded by the tunica vaginalis, it is necessary to consider the manner in which this coat of the testicle is originally formed.

"In the fœtus a portion of the peritoneum is brought down through the ring of the external oblique muscle of the abdomen, by the testicle as it descends into the scrotum; which process forms an oblong bag communicating with the cavity of the abdomen by an aperture in its upper part. This aperture is entirely closed at, or soon after, birth.

The upper part of the bag then gradually contracts itself, till the communication between that portion of it which includes the superior and greater part of the spermatic chord, and the lower part of the bag, which includes the testicle and a small share of the chord, is obliterated. The lower part of the process, or bag, retains its membranous appearance, and is called *tunica vaginalis testis propria;* while the upper part covers an irregular cellular substance without any sensible cavity, diffused among the spermatic vessels, and connecting them together.

" In the hernia which I am describing, the intestine was protruded after the aperture in the abdomen was closed; and therefore the peritoneum was carried down along with the intestine, and formed the hernial sac. It is evident also, that the hernia must have been produced while the original tunica vaginalis remained in the form of a bag as high as the abdominal ring: on which account that tunic would receive the hernial sac with its included intestine, and permit the sac to come into contact with the testicle. The proper hernial sac, remaining constantly in its prolapsed state, contracted an adhesion to the original process of the peritoneum which surrounded it, except at its inferior

extremity: there the external surface of the hernial sac was smooth and shining, as the interior surface of the tunica vaginalis is in its natural state."

MR. TODD, having urged several objections to MR. HEY'S description, thus proceeds to state his own opinion:—"My idea of this form of rupture is, that in it the hernial sac is protruded completely within the cellular sheath of the chord, that when it descends near 'to the point of insertion of the spermatic vessels into the testicle,' its fundus comes in contact with the upper part of the tunica vaginalis testis, and receives from it, on its lower surface, a serous covering proportioned to the magnitude of the tumour, or the degree of distension of the sac," &c.* "According as the hernial sac increases in size, its fundus obtains a greater extent of covering from the serous membrane of the testicle, and, when distended, presents a surface 'smooth and shining,' as the interior surface of the tunica vaginalis 'in its natural state,' apparently within that tunic but actually above it." †

MR. TODD further says, in another place,

* Dublin Hospital Reports, vol. i. page 237.

† Ibid. page 238.

" I am convinced that the generally received opinion respecting the formation of what MR. HEY has denominated *hernia infantilis*, is erroneous; and that in no instance is the sac in actual contact with the testicle."*

It does not appear that MR. TODD produces any evidence in support of his opinion, except two cases of large old herniæ, complicated with hydrocele, which he examined by dissection. And though he says that he does " not consider hydrocele as necessarily a concomitant affection," yet he does not appear to have known any instance in which hydrocele was not present. To me, I confess, there does not appear to be any analogy between the cases of MR. TODD and those of MR. HEY and MR. FORSTER; but the reader will judge for himself, when he has examined the annexed plate with the explanation and remarks.

Whether, according to the explanation here given, the hernial sac is formed by an elongation of the adhesion of the tunica vaginalis at the abdominal ring; or, as MR. HEY supposed, by a fresh protrusion of peritoneum, is quite immaterial, as it respects the nature of the hernia. But presuming, from

* Dublin Hospital Reports, vol. i. page 237.

the descriptions, on the similarity of the cases of MR. HEY and MR. FORSTER, I apprehend it will be evident, that, in both, the proper hernial sac was formed after the tunica vaginalis had become closed at the the ring, but while the whole of the cavity below the ring remained open; and that it was contained *within* the tunica vaginalis, (not above it,) so as actually to come in contact with the testis; and these are the principal questions at issue.

In consequence of Mr. Hey having expressed a wish, that the encysted hernia of the tunica vaginalis taken from a patient of Mr. Forster's, in Guy's Hospital, and preserved in the Museum of St. Thomas's Hospital, should be carefully examined,

We, the undersigned, have inspected the preparation above mentioned with much care, and the result of our inquiry is:—

1. That the bag in which the intestine is incarcerated, hangs within the tunica vaginalis testis, and reaches nearly to the superior edge of the epididymis.

See Page 66 Appendix N.º 2.

Engraved by C. J. Canton

2. The only connexion which this bag has with the tunica vaginalis, is at its orifice; at which part it adheres firmly to the tunica vaginalis.

3. From this adhering portion the bag hangs, like a pear depending from its stalk, within the tunica vaginalis.

4. The tunica vaginalis forms a smooth unbroken surface, as usual; excepting at the part at which the orifice of the cyst is connected with it.

Nothing is more easy than the explanation of this diseased appearance. The tunica vaginalis has adhered opposite the lower abdominal aperture, instead of adhering opposite to the upper; and this adhesion has become gradually elongated by the pressure of the descending intestine until it has acquired the form of a cyst, when the intestine has been strangulated within it. A view of the preparation in profile shews at once the truth of this explanation.

ASTLEY COOPER,
JOHN PEARSON.

PART THE SECOND.

A RECORD

OF THE

SPIRIT, TEMPER, AND CONDUCT,

OF

WILLIAM HEY, Esq.

IN THE

SEVERAL RELATIONS OF LIFE THROUGH WHICH HE PASSED.

1. *His Early Piety.*

It was the great advantage of Mr. Hey to be "trained up" by his pious parents from his childhood, in a knowledge of the duties he owed to his Creator and his fellow-creatures; and they had the happiness of seeing him yield a ready and cheerful obedience to their precepts and admonitions. He was punctual in his private devotions; he attended divine worship regularly in the

church; and sat with great delight under the instructions given by his father to the family, every Sunday evening.

During the time of his apprenticeship with Mr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame, or the dread of contempt. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him.

About this period he began to attend the evening prayers at the parish church, whenever his engagements would permit him; and here he met a little company of pious young men, with whom he soon formed an acquaintance.

Mr. Hey had not yet acquired a correct knowledge of the doctrines of Christianity; for, in a conversation with one of his young friends who was addressing him on the subject of disclaiming all merit, and relying

solely on the mercy and grace of the Redeemer for salvation, he replied; "What! Are we not to do our duty?" That an objection of this nature should arise in the mind of a youth, who had not duly studied the representations made in the New Testament concerning the mediatorial office of our Saviour, is not extraordinary; but that many much older than he should, even in the present day, conceive that the doctrine of the justification of a sinner before God, by faith in the merits and intercession of Jesus Christ, relaxes the obligations of christian morality, is both surprising and lamentable. It may be remarked as a striking instance of the effect of prejudice, that the same persons who evince this tender concern for personal piety, are often so inconsistent with themselves, as to object strongly against the strict and comprehensive mode of interpreting the precepts of holy living, which is commonly adopted by those who hold the doctrine of gratuitous justification. When it is affirmed, that, the pardon of sin and reconciliation with God are to be sought by faith in the propitiatory sacrifice of Jesus Christ; then it is alleged, that the obligations of duty would be annulled, and the necessity of good works be surrendered: but, when

the advocates of grace insist, likewise, on the indispensable necessity of conversion to God, and of living consistently in a course of righteousness and sincere obedience; it is objected, that so rigorous a conformity to the letter and spirit of Christianity is neither necessary nor binding on Christians in general. "This devout and holy life," say they, "might be very suitable in the days of the Apostles and primitive converts, but it is by no means adapted to the present state of society." Whatever may be the source of this self-contradiction, it will imply no violation of courtesy, or charity to suggest, that such incongruities may frequently be traced to a defective acquaintance with the first principles of religion, and a most culpable neglect of the Bible.*

William Hey was at this period in the habit of retiring, at convenient opportunities, to study the Holy Scriptures, and digest what he read by serious meditation. On one of these occasions, when he was reading the fifth chapter of the second epistle to the Corinthians, his attention was forcibly ar-

* "Dread nothing more than a profession of religion without principle, the form of godliness without its transforming power, a christian creed with a worldly and heathen heart." Bradley's Sermons, vol. ii.

rested by the seventeenth verse; "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." In reflecting on these words, a series of considerations arose in his mind which gave him new and more adequate conceptions of the nature and extent of christian piety. He acquired a more correct and practical understanding of his true state and condition; he saw and felt the necessity of an entire renovation in his heart and affections; he could no longer derive gratification from mixing in scenes of gaiety and amusement; the objects of ambition, vanity, and pleasure, lost their seducing influence: his thoughts were now chiefly occupied and his affections engaged, by invisible and eternal realities; his conversation and manners indicated a deep concern for the welfare of his soul, which induced his less serious companions to withdraw from his society. Mr. Hey, in conversation with his intimate friends, sometimes remarked, that, on his first becoming seriously religious, "his mind was not so deeply impressed by a sense of the great evil of sin, as attracted by an apprehension of the beauty and excellency of holiness. He was much affected by contemplating the love of God manifested in

the redemption of a sinful world by Jesus Christ, by the divine wisdom displayed in the several dispensations of providence and grace," &c. From this period he became the willing and consistent disciple of divine truth.*

When he was about eighteen years of age he united himself to the people called Methodists, who were under the direction and superintendence of the Rev. John Wesley; and he continued in connexion with them between twenty and thirty years. The serious and forcible representations made by Mr. Wesley, in his "Appeal to Men of Reason and Religion;" the zeal, fervour, persevering industry and success, with which he and his associates exerted themselves in communicating religious instruction to the poor, the ignorant, and the vicious, operated powerfully on the mind of Mr. Hey to induce him to become connected with this society of Christians. He did not conceive, that his admission as a member of the Methodist

* Some useful and important observations on that change of mind which is indispensable in order to our being "meet for the kingdom of heaven," may be found in the Life of the Rev. Joseph Milner, published by his brother the late Dean of Carlisle, and prefixed to Mr. Milner's Sermons.

Society, implied any thing like a secession from the Established Church. To the Church of England he was always firmly and affectionately attached, from a deliberate and well-grounded persuasion of the soundness and purity of her doctrines, and a veneration for the elevated piety and spirituality of her excellent Liturgy. It may be likewise proper to remark, that, at this early period of Methodism, their chapels were never opened during the hours appointed for divine worship in the Establishment; that the members of their societies generally attended the service of the church regularly, and both the preachers and the people professed themselves to be conscientious members of the English Church. Mr. Hey would frequently express, in the subsequent periods of his life, the advantage he derived from attending the evening prayers at his parish church. "I often," said he, "look at the place where I was accustomed to sit, with great pleasure, and never can forget the happy moments I then enjoyed. The winter season was peculiarly pleasant to me; as the solemn gloom, which seemed rather increased by the few candles then lighted, tended to sober the mind, and excited a peculiar feeling not unfriendly to devotion. I was always sure of hearing two

good sermons, one from a prophet, and another from an evangelist;* consequently I never came empty away." The conduct of William Hey in Mr. Dawson's family was regular and consistent; he fulfilled the duties of an apprentice with exemplary fidelity; and the only fault then imputed to him was that of being "righteous overmuch." Mr. and Mrs. Dawson considered him as being unnecessarily precise and strict, and they suspected that the religious tenets which he had adopted were not a little tinctured with enthusiasm. On a particular occasion Mrs. Dawson undertook to expostulate with him on the subject of his religious sentiments, and endeavoured to convince him of the error of his opinions. He listened with respectful patience to all that she had to propose; and the opportunity which this remonstrance presented to him of exhibiting to Mrs. Dawson the views he entertained of the nature of true religion, was very agreeable to him. His replies to her were calm and conciliating; and on this as on many subsequent occasions, he referred to the Articles and Liturgy of our Church, as incontestable evidences that the principles he maintained were in per-

* In allusion to the first and second lesson.

fect agreement with those for which our Reformers had contended, as the pure doctrines of the Sacred Writings. He read to her, occasionally, the different writings of pious men; and perhaps no book engaged more of their attention than "The Rise and Progress of Religion in the Soul," by the late Dr. Doddridge. The result of these conversations was the convincing of Mrs. Dawson, that the religious sentiments of Mr. Hey were true and well founded; she became, finally, not only a convert to his opinions, but an imitator of his piety; and continued his steady and affectionate friend to the end of her life.

Mr. Hey was accustomed to rise early, and thus secured an undisturbed portion of time for his devotions, for reading the Holy Scriptures and such books of piety as tended to confirm and increase his religious dispositions. He derived much satisfaction and benefit from the writings of the pious Mr. Nelson; and he often mentioned the "Serious Call to a Devout and Holy Life,"* by Mr. Law, as having been very useful to him.

* A very judicious abridgment of this excellent book has been lately published at York, in which the doubtful and obscure passages contained in the original work are omitted.

"At some times," said he, "my mind was much disturbed by not being able to understand many difficult passages in the Scriptures; Pascal's Thoughts, however, set me perfectly at rest on that point; and I know not that I have entertained a doubt on the subject ever since." It was very natural that doubts and perplexities should occur to a young, acute, and inquiring mind at its entrance on the serious study of the Scriptures, sometimes arising from the nature of the subjects on which they treat, at other times from the style and manner in which information is communicated. The insufficiency of objections founded upon the obscurities or difficulties which are met with in the inspired oracles, has been ably set forth by that eminent philosopher and exemplary Christian, the Honourable Robert Boyle. The same subject has been treated with much force and eloquence in the sublime thoughts of Pascal, and with still greater copiousness and perspicuity by Bishop Butler, in his masterly work on the analogy of natural and revealed religion. This able production, to which no regular answer has ever been published, displays a profound and often an original vein of thinking, a strength, coherence, and distinctness of argumentation, rarely

equalled, and never surpassed by any theological writer ancient or modern.* There seems to be something very captious and unreasonable in those persons who reject divine revelation, because they are, occasionally, encountered by passages which are perplexing and obscure; as if religion were the only subject in which nothing difficult or embarrassing ought to be expected, and for which nothing remote from our ordinary conceptions should be entitled to claim toleration. When the Deity condescends to

* The sermons of this great and good prelate which were preached at the Rolls Chapel, are less known, indeed, and studied, than his Analogy; but merit highly the attention of those who engage in the study of morals. Their sense and meaning would be faintly conceived by a hasty and superficial perusal; but they will abundantly repay the serious and attentive reader, by exhibiting to him a fine specimen of the inductive mode of reasoning applied to moral subjects, and presenting a platform upon which a nobler and more correct system of morals may be constructed than any possessed by the public. The elaborate preface is admirably calculated to assist the young student in penetrating the purport and design of the author.

The dissertations prefixed to Archbishop King's Essay on the Origin of Evil, with the very learned and luminous notes annexed by Dr. Law, late Bishop of Carlisle, (the notes on human liberty excepted,) may be read with much advantage by the inquirer into the subject of morals.

address his creatures through the medium of human language, it ought not to be deemed strange, if, amidst a sufficiency and abundance of what is plain and necessary, we should find some things mysterious and "hard to be understood." These obscurities may perhaps be designed as trials of the sincerity and uprightness of the heart; and the demand of submission of the understanding to what is partially revealed, may constitute a very important part of moral discipline. No man can be required to explain what he does not understand; but it may be his duty to receive what he does not wholly comprehend, especially when it is proposed to him by an inspired teacher.*

Mr. Hey learnt, early in life, to consider the Bible as a practical book, not intended to gratify human curiosity, but to convey to sinful and ignorant men the knowledge of

* "It is not to no purpose to speak things that are not *presently* understood. Seed, though it lies in the ground awhile unseen, is not lost, or thrown away, but will bring forth fruit. If you confine your teacher, you hinder your learning; if you limit his discourses to your present apprehensions, how shall he raise your understanding? If he accommodate all things to your present weakness, you will never be wiser than you are." Whichcote's Aphorisms.

See Essais de Theodicée Leibnitz, de la conformité de la foi avec la raison.

those truths which relate to their everlasting welfare. If the contents of this book be of high importance, no serious and considerate man would sit down to peruse the Holy Scriptures with the coldness and indifference with which he would read the histories of Greece and Rome; he would not contemplate the character, actions, and offices of the Messiah, with the same absence of interest and frigid tranquillity which he might indulge in perusing the narratives of Cornelius Nepos, or the lives of Plutarch. The truth or falsehood of these biographical productions involve no consequences by which his well-being, or his future happiness, can be affected; but his concern with the Bible is of a very different order; so different and so important indeed, that no human comparison can adequately represent it. Indeed, if there be any subject of high and momentous concern, it is that which relates to our permanent condition in a future state of existence; and the Bible is the only book which offers satisfactory information concerning the things that are invisible and eternal.

Mr. Hey prescribed to himself, while yet a young student, certain rules for the regular dividing of his several employments, and the improvement of his time. He rose early in

the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. By this orderly succession of business, at home and abroad, the hours of every day were consecrated to an industrious pursuit of useful and important knowledge. These laudable habits, acquired early and strengthened by regular exercise, preserved him through the succeeding periods of his life, not only from the criminal misemployment of time, but gave him a facility of filling up what may be termed the *parentheses* of time, with satisfaction to himself and utility to others. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor disturb his serious frame of mind by the interruption of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard

to say, "that his sabbaths were the happiest of his days, during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity." "On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow students; and although he had been frequently obliged to pass through streets inhabited by the most depraved characters in the metropolis, at all hours of the night, yet he never experienced any molestation. Hence he was induced to express himself, in the words of the royal Psalmist, 'He hath shewed me marvellous great kindness in a strong city.'"*

Mr. Hey continued a member of Mr. Wesley's Society after his return to Leeds, and frequented their chapel at the hours

* Psalm xxxi. 23.

which did not interfere with his attendance in his parish church; yet he by no means adopted all the opinions taught by the Methodists. He studied the Holy Scriptures diligently with fervent prayer; and, having ascertained, to the best of his understanding, the sense and meaning of the Sacred Writings, he submitted to them implicitly as the rule and measure of his faith and practice. He thought and judged for himself, but without treating the differing sentiments of other persons with harshness or disrespect; and he was neither the forward leader, nor the obsequious disciple, of any sect or party of Christians. The gentleman formerly alluded to observes, that, "He entirely differed from the Methodists respecting the doctrine of perfection, and by no means accorded with their sentiments relative to the witness of the Spirit, and the necessity of instantaneous conversion. In the great essential truths of religion, as taught by the Church of England, he was in unison with them, and did not therefore judge it expedient to leave their Society on account of smaller differences."

It is unnecessary, at this time, to enter upon a discussion of the peculiar tenets sustained by Mr. Wesley and his associates at that period; or, to inquire into the changes,

or modifications, which the experience of more than half a century may have introduced into their confession of faith, and rules of discipline.

It is clear and beyond a doubt, that Mr. Hey regarded them as a body of Christians, whose principles were orthodox in all important points; whose discipline might be useful; and whose general conduct was conformed to the precepts of the gospel. His own views of religion were simple, practical, and sober; his judgment was sound and temperate; he was in little danger of deviating into error or extravagance from the effervescence of an unchastised imagination, or of admitting any infusion of enthusiasm or fanaticism into the articles of his creed, or the regulation of his conduct.

2. *The general spirit and conduct of Mr. Hey in his domestic and social relations.*

When Mr. Hey married and became the head of a family, the first arrangements of his household were modelled by that christian wisdom which had been long the governing principle of his own mind. He conceived it to be not less his duty to provide for the spiritual advantages of those over whom he presided, than to supply their bodily wants. He accordingly established the regular worship of God in his family, morning and evening; at which his apprentices, pupils, and servants, were always expected to be present; and he communicated to them, at other times, such religious instruction as he judged to be best suited to their respective capacities and situations. He read a section of Doddridge's Family

Expositor, (omitting the paraphrase and critical notes,) with the improvement, every morning, about eight o'clock; the family then united in singing a psalm or hymn; and Mr. Hey prayed, sometimes extempore, and at other times he used an approved form of prayer. His family assembled again between nine and ten o'clock in the evening, when he read a psalm, or a portion selected out of the Old Testament, concluding with singing and prayer as in the morning.

The manner in which he conducted the family devotions was serious and most impressive; he read the portion of Scripture slowly and reverently, now and then offering a very short and pious remark on any particular text that occurred. His prayer was offered up with a devout solemnity and reverence, which indicated his due recollection of the greatness and majesty of Him whom he was addressing. The whole service rarely exceeded twenty, or twenty-five minutes; for he was careful not to make the duties of religion wearisome by protracting them too long.

On the Sunday evening he would sometimes expound part of a chapter in the Bible, or explain some portion of the service in the Book of Common Prayer, or read a plain,

practical sermon to his family. On some occasions he would explain and enforce the more important parts of a sermon they had been hearing; and he seldom omitted to improve any affecting incident which had occurred during the week. He was careful to awaken the attention of his family to those sacred seasons for which our church has provided particular services; he considered these appointments as favourable opportunities of impressing the minds of his family with the doctrines and events which it was the more immediate purpose of these offices to commemorate. "Mr. Hey regarded it as consonant both to Scripture and the natural constitution of our minds, to celebrate remarkable events at stated times; and he used to mention the example of our Saviour in attending the feast of dedication (which was instituted merely by human authority) as a confirmation of the propriety of such observances. For instance, by the more special consideration of the birth, death, and resurrection of our Saviour, and of the descent of the Holy Ghost; those events, and the doctrines connected with them, were more likely to be kept in remembrance, —to be more fully contemplated, and to be more deeply impressed upon the mind by

having regular periodical seasons set apart for them, than if the consideration of them was left, as it were, to accident. The example of Mr. Hey will prove the futility of those excuses which too many persons employ to justify their neglect of the Sabbath. Few of them have half the engagements which demanded his time, and occupied his thoughts; yet they complain, that they cannot find time to attend the church, and to employ an hour or two in the instruction of their children and households in the important duties of religion. Notwithstanding his extensive practice, and being frequently obliged to visit patients at a considerable distance from Leeds, he rarely missed attending the morning and afternoon service of the church. He always saw as many of his patients as possible on the Saturday; and as they knew his habits and manner of living, they did not expect, unless in cases of necessity, to see him on the Sunday. On this day he was much in private prayer and meditation; he neither did his own pleasure, nor spake his own words; but the intervals of public worship were filled up by conversing with his family on divine things, and instructing his servants and the children of the Sunday schools."

The following remarks were communicated by a gentleman who had been long and intimately acquainted with the subject of this Memoir:—

"Our dear friend, Mr. Hey, had a peculiar reverence and love for the Sabbath. It was his opinion, that the manner in which a person habitually employed the hours of the Lord's day, would afford no unfair criterion of his religious state and character. He observed, that parents ought to let their children see, in their whole deportment, that their own minds were deeply impressed with the sacredness of the Sabbath day. No worldly, trifling, or unprofitable conversation, should be allowed, much less encouraged; but the day should be begun, carried on, and concluded, with a holy cheerfulness. He mentioned the great importance and advantage of parental instruction on this day; and the impressions which had been made on his own mind, at an early period, by the admonitions given by his father, who was scrupulously exact in his observance of the Lord's day; through whose example and conversation on divine subjects he had derived, under the blessing of God, much of his reverence for the Sabbath in the subsequent course of his life. He pursued a

similar method with his own children; and the excellency of the fruits produced by it prove how abundantly the divine blessing descended upon his pious labours.

" Being one day with him in his study, when Mrs. Hey had left the room, as she shut the door, he said,' with great feeling, ' What cause have I to bless God for that dear woman! She is now feeble and incapable of much exertion, but it is to her careful instruction of my dear children, when they were young, and I was unable from professional engagements to attend to them as I could have wished, that I ascribe, through the blessing of God, their turning out so well.' When we were speaking about a friend, who had much anxiety respecting one of his sons, Mr. Hey said, ' that nothing would more certainly have shortened his days than the grief of seeing any of his children living in a state of rebellion against God. I can cheerfully part with them by death, when they die in the Lord; but I could not support the sight of their living in open sin.' He did not recommend long formal exhortations to children, but preferred natural, easy, and frequent allusions to religious subjects; thus giving to their minds a right direction, by a familiar and constant reference to spiritual

things, rather than by unfrequent and laboured discourses.* He wished to engage

* "However strange it may be, there are many in these times who think, or at least who speak, and many more who act, as if religion were the only thing which, without any care or culture of man, would grow up of itself, or be inspired of heaven, in its proper or appointed season. But the church, if a true mother, has different thoughts, and will deal otherwise with her children. In dependence on the Divine aid and blessing, she will take them betimes under her tuition; she will proportion herself, both in the matter and manner of her teaching, to the measure of their capacity; her matter will be the first and simplest principles of Divine truth; and her manner will be familiar and catechetical." The pious writer conceived, that, without this introductory mode of teaching, there would be little prosperity in the church, or improvement in individuals. "It is," adds he, "a primary defect which afterwards cannot easily be supplied. Children, uncatechised, may go for years together to church, or meeting, without any sensible advance in religious knowledge or improvement; whereas, if prepared by more familiar lessons, there are few sermons that would not yield them some profitable instruction. And, let me add, that catechetical lectures are scarcely less proper for some of a more advanced age, who, for a want of elementary principles, are almost equally unqualified to understand any regular and digested discourse on divine subjects. From what causes this part of religious instruction has fallen into such general disuse, it may not be unnecessary for those to inquire whose peculiar office it is to apply a remedy. It may deserve their consideration, whether our present

their hearts and affections, and therefore liked to discourse on Scripture histories,

catechisms are sufficiently accommodated, either in matter or manner, to the capacities of children. He who shall look into the *Assembly's Catechism*, or into that of our own church, will hardly rank them under this description; and, after all the attempts that have been since made to supply this deficiency, *a catechism for children*, I apprehend, still remains a *desideratum*, which, whoever shall furnish, will thereby do religion a more essential service than she would receive from works that are held in much greater estimation. And were other catechetical forms drawn up, adapted in like manner to the several stages of youth, and proportioned to the gradual opening of the understanding, they would doubtless be attended with many special advantages."

Bates's Christian Politics, part i. sect. 5.

The author of "Christian Politics," Ely Bates, Esq., was a man endowed with a very superior capacity, a sublime genius, an original turn of thinking, and powers of acute and correct ratiocination. He had made considerable attainments in various departments of philosophy, the abstract sciences, and polite literature; his acquirements in civil and ecclesiastical history were extensive and accurate, and in biblical and theological learning, he was probably surpassed by few of his contemporaries. Mr. Bates possessed a great and independent spirit; he was an ardent lover of rational liberty; of unblemished uprightness and integrity in his conduct; steady and sincere in his friendships; and, above all, he was adorned with a simple, modest, consistent and elevated piety. During many of the latter years of his life he resided at Blackheath, and lived

which interest young minds by the entertaining narrative, whilst they offer oppor-

in much privacy, though not absolute seclusion from society; dedicating his leisure to the improvement of his mind, to devotional exercises public and private, and to the conversation of his friends. His general deportment was grave and serious, and an air of abstraction would often hang about him; yet in discourse he was copious and animated; and, when raised to exertion by the grandeur and importance of his subject, he would display a rich, noble, and impressive eloquence, not very unlike the sublime simplicity of Homer.

When Mr. Bates had passed the middle period of life, he married a lady of suitable years, whose principles and pursuits, whose sentiments and dispositions were congenial with his own; and of whom, if she were not still living, much might be said in honour of her intellectual attainments, her enlarged charity, and her eminent piety. Mr. Bates had suffered from infirm health during many years; but his decline at the last was rather rapid. He died at Bath, January the 4th, 1812, aged sixty-eight years; and was buried in the Abbey Church there, where a plain memorial with a monumental inscription were placed by his widow.

Mr. Bates published the first part of an intended work under the title of "A Chinese Fragment," in the year 1786; the second part, by far the more important, was withheld from the public in consequence of the severity and harshness with which the first part was treated in one of the Reviews. In the year 1804 he published the third edition of "Rural Philosophy," a work that has met with a favourable reception from the public, and which was in much estimation with our late excellent Queen Charlotte, consort of

tunities of conveying useful instruction, and exciting serious reflection in an agreea-

George the Third. His "Christian Politics" appeared in 1806; this was an enlarged and greatly improved edition of a tract published some years before, under the title of "A Cursory View of Civil Government." The second and much improved edition of his "Observations on some important Points in Divinity," with the addition of a second preface, &c. appeared in 1811. Mr. Bates has made great use of the "Catholic Theology" of Richard Baxter in the composition of this work; he has likewise given large extracts from one of the writings of Bishop Stillingfleet, from Mr. Howe, &c.; and in the prefaces will be found some acute and probably original observations on the work of Edwards "on the freedom of the will," and on some effects of the reformation from popery. Mr. Bates was deeply impressed with a sense of the mischiefs resulting from combining the doctrine of philosophical necessity with the christian system; and he has indicated with much sense, moderation, and candour, the evil consequences which are to be apprehended from so rash and unwarrantable a measure. The able refutation of Hobbes, by Bishop Bramhall; the letters of Dr. Samuel Clarke to Leibnitz, Dodwell, &c.; the profound discussions of Anthony Arnauld and Malebranche; Bishop Butler's dissertation on necessity, and the remarks on Calvinism, which occur in the writings of the late Bishop Horsley, tend powerfully to rectify many of the mistakes, and to allay the heats that have been too frequently connected with inquiries into this subject. These great men really understood what they intended to confute, a qualification which has not always been apparent among the numerous writers that have intruded themselves into this controversy. Some divines, in undertaking a refutation of

ble manner and suitable to their tender age."

Mr. Hey was exemplary and consistent in every department of domestic life; he always

Calvinism, have not confined their animadversions to the peculiarities of the system of Mr. Calvin, but have extended their polemical discussions to the peculiarities of Christianity itself. This unwary mode of proceeding has defeated the good designs they may have formed in entering upon the controversy, and has given to their opponents the advantage of representing them, either as unqualified disputants, or as equally the antagonists of the doctrines of our own Reformers, and of the fatalism involved in the system of Geneva. The error of confounding principles which have nothing in common, and blending evangelical truth with stoical prejudices in one common censure, is not less reprehensible than lamentable, and contributes to strengthen and confirm the Calvinists in their adherence to the opinions of their teachers, and to afford a plausible ground of triumph to the avowed Antinomians.

The "Four Sermons on Predestination," &c. lately published by the Rev. Dr. Copleston, the very learned Provost of Oriel College, Oxford, exhibit a fine specimen of ability, candour, piety, and charity. The superior talents, the profound erudition, and the conspicuous integrity of this eminent scholar and divine, excite a grateful anticipation of the advantages which may be derived to true religion from his future exertions. The fourth sermon merits the careful perusal and serious consideration of that numerous class of persons, who allow themselves to treat what is called evangelical preaching with revilings and contempt.

treated Mrs. Hey with respect, confidence, and tender affection; and shewed substantial kindness to his children; never allowing any thing bordering on caprice, humour, or partiality to appear in his conduct towards them. They repaid his paternal care with ready obedience, unfeigned veneration, and affectionate regard. He derived a large share of comfort from the happy union that subsisted with himself and his family; and though the sunshine of his happiness was occasionally clouded, those interruptions of his domestic enjoyments may be chiefly ascribed to the fluctuating state of Mrs. Hey's health, and the sickness and death of several of his children. Some notice having been taken already of his personal afflictions, this may not be an improper place to enter upon a short detail of those providential visitations which exercised his faith and patience as a parent and a christian.

When it was first proposed to elect him an Alderman of the Borough of Leeds, several years before he entered upon the office of Mayor; as he was much occupied by his professional employments, and almost oppressed by the engagements of an increasing business, he requested that he might be excused undertaking that office till his eldest

son, Richard, then a student in London, should have completed his education and returned to Leeds. A request so reasonable was easily granted.

Mr. Richard Hey returned to his native town well qualified to assist his father; he soon gained the good opinion and confidence of the patients, and took his share in the anxieties and fatigues of an extensive practice. Within a few months, however, after Mr. Hey had served the office of Mayor, this son was attacked by some symptoms of pulmonary consumption. The progress of the disease had been so silent and insidious, that the day of his marriage had been fixed, and the usual preparations made for the solemnization of his nuptials, before the indications of actual danger were apparent to himself, or others. The disease proceeded with unrelenting rapidity, and he fell a sacrifice to it on March the 20th, 1789, in the twenty-fifth year of his age.

Mr. Richard Hey was possessed of good talents; he had pursued the necessary professional studies with much ardour and unremitting diligence; and his father often expressed his astonishment at the vast quantity of materials which his son had collected during his residence in London.

A short sketch of the character of his eldest son, and of his conduct during his last sickness, is given by Mr. Hey in the Christian Observer under the signature of Senex.* Thus was Mr. Hey, under advancing years and the pressure of increasing occupations, deprived of that necessary assistance which his hopes and wishes had long fondly anticipated.

His second son, William, was seventeen years old at the time of his elder brother's decease. He had then been an apprentice to his father during two years; and Mr. Hey looked forward to the period when his education being completed, he might become his associate in business.

Mr. William Hey, having finished his studies in London, returned to Leeds, and commenced practice with his father in 1794. But he had scarcely assisted his father two years, when he sprained his ancle severely; and the consequences of this injury resisting all the usual modes of treatment, it became dubious whether he would not be finally compelled to relinquish his profession altogether. His lameness continued four years and a half; and, during the greater part of

* See Appendix.

that time, he could not walk without the assistance of crutches. He had recourse to sea-bathing, to the Buxton waters, and afterwards to those of Bath; but he derived only an inconsiderable benefit from any of them, and the restoration of the injured limb seemed to be almost hopeless.

"About this period, (by the good providence of God,) Mr. Hey was informed, through his friend the Dean of Carlisle, of the mode of treatment which was adopted by Mr. Grosvenor, of Oxford, in similar cases. Mr. William Hey having satisfied himself by a correspondence with Mr. Grosvenor, that the mode of treatment was adapted to his case, went to Oxford, and placed himself under the care of that gentleman. In about two months, his father and the family had the satisfaction of seeing him return to Leeds, cured of his lameness."

In the autumn of 1793, Miss Alice Hey, sometimes called Lissy, Mr. Hey's third daughter, was attacked by a pulmonic complaint, which terminated fatally, February 24, 1794.

This was a painful stroke to an affectionate father, whose religion had, indeed, taught him the duty of meek submission, but had not weakened his parental affections. The

state of his mind in November 28, 1793, is beautifully exhibited in the following short extract from a letter written to his son William, then in London:—

"My fond wishes would fain see an amendment in your sister's health; but her removal hence will only be the speedier possession of eternal glory. I would rather bury all my children than see them departing from the way of truth and righteousness, though in the highest prosperity."

Mr. Hey was watchful to avail himself of every favourable opportunity which might occur, to inspire his family with a more lively persuasion of the reality of invisible things, and to impress religious truths more deeply on their minds.

The following narrative is written by one of the company who was present at one of these interesting occasions:—

"On the marriage of his second daughter Margaret, in the year 1797, to the Rev. Robert Jarratt, Vicar of Wellington, Somersetshire, his children all met together at his house in Leeds. On seeing so numerous a family around him, his mind was forcibly struck with the idea, (which indeed proved to be well founded,) that he should never meet again this large party within his own

domestic circle. He had then attained his sixtieth year, and therefore deemed it a suitable opportunity of giving them such advice as might tend to regulate their conduct through life, and to impress upon the minds of the younger branches the importance of remembering their "Creator in the days of their youth." He collected them together in his parlour on Sunday evening, and addressed them in a manner peculiarly solemn and affecting. He prefaced his discourse by requesting them to consider what he was about to say as his dying address to them."

The substance of what he said on this occasion was committed to writing, from memory, by some of the party; and those important admonitions are preserved, as a valuable record of the pious concern shewn by their deceased parent, for their present and eternal welfare.*

At this time, his two sons, John and Robert, whom he was educating for the church, were pursuing their studies at Cambridge. Mr. Hey was anxious that they should be duly qualified to fulfil the important office of the ministry with ability and usefulness.

* See Appendix.

His letters to them were replete with wise and judicious advice respecting their academical pursuits; but, above all, he was solicitous that they should become well acquainted with the essential doctrines of Christianity, and be deeply impressed with the high responsibility connected with the profession of a clergyman.

The following letters will exhibit Mr. Hey's mode of thinking on these subjects.

To John.

"November 10, 1796.

——— "You enjoyed a treat at your arrival, (at Cambridge,) in having the opportunity of hearing Mr. S. I trust you will receive benefit from his labours. It is an unspeakable blessing to hear the word of God in its purity, and delivered with proper affection. It is a blessing which many prophets and saints of old longed to be partakers of, who by faith saw the gospel dispensation at a distance, but were not permitted to partake of it. If we put a right value on spiritual blessings, we shall see abundant cause to rejoice, and to say, with the Psalmist, 'The lines are fallen to

me in pleasant places; yea, I have a goodly heritage.' The best things ought to claim our first attention; but inferior things should not be neglected. The first things that a minister (or one preparing for the ministry) should regard, are a right knowledge of the doctrines of the gospel, and an experimental acquaintance with their efficacy upon his own heart: but every qualification that can render his labours useful to mankind is worth the pursuit. Among these latter qualifications must be ranked a competent share of learning, obtained in such a manner as to cultivate the understanding; and the power of exercising the public functions of the ministry in a decent and impressive manner. Do not forget to *read* well. How many learned men are defective in this useful talent! A minister who is to officiate in a church where so much reading occurs as in our National Establishment, ought to be able to perform this office in a manner that shall not disgrace the solemn services in which he is to take the lead. I am aware that your voice is not a good one; but this should urge you to make up the deficiency, as much as possible, by a proper method of using it.

* * * *

" Your brother William, poor lad, is as lame as ever. May his affliction be sanctified!

" I am your affectionate father,

" WILLIAM HEY."

To Robert, (when at Cambridge.)

" Oulton, near Leeds, January 19, 1798.

——————— " I am truly sorry to hear of Mr. ———'s conduct. I did not expect it; and I think that nothing but want of health can be an apology for it. Moderators may have some partialities, but in general it must be acknowledged, I believe, that the honours at Cambridge are distributed with as much impartiality as can be expected in human affairs. But a candidate for a degree should submit to an examination as a matter of duty, not for the purpose of exaltation. I wish you and your brother to be diligent in your studies, because God has commanded you to be so: ' Not slothful in business; fervent in spirit, serving the Lord.' Be not greedy of honours; they have

a great tendency to puff up the vain heart of man; but be diligent from higher motives. I am of opinion, that shunning examinations is generally the offspring of pride. A man fears that he shall not be quite so high as his own vanity, or the partiality of his friends, might wish. He will not therefore hazard any degree of disgrace. As he undergoes no trial, his friends are left to presume how high he would have been had his merit been tried. Thus pride shelters itself under the guise of humility."

"Leeds, April 3, 1798.

"Dear John;

"I begin to think it a long time since I had a letter from you, or your brother Robert. I apprehend you have been very busy this winter. I shall expect to hear from one of you in the Easter holidays. I did not choose to urge you to write for the Norrisian prize, as you were fully engaged in the duties of your station; an extraordinary work should not be undertaken till that which is plainly set before us is fulfilled. Had you deter-

mined to write, I meant to have furnished you with some thoughts on the subject, as it was rather a favourite subject with me. When we consider that the Jewish government had formerly been completely destroyed by the monarchs of Assyria and Chaldea, and that the Jews themselves had been reduced to slavery in a foreign and distant country, whence there was no human probability of their returning: how striking an instance of divine interposition, that they should still subsist as a people, while the mighty empires, in which they had been held captives, have long since perished, and remain only as subjects of history! God has preserved Jerusalem for future displays of his power and goodness, while Babylon exists no more. How wonderful also, that, after the total subversion of the Jewish power by the Romans, they should still retain their existence as a distinct nation, while the Roman empire subsists only in name! We may well cry out, This hath God wrought!

"When you were at Leeds, last summer, you expressed some inclination of going to S. the approaching summer, to study under Mr. D——n. I have considered the plan; I will give you my thoughts concerning it. I consider academical honours merely as

tokens of your having attended to the duties of your station. Empty and vain in themselves; but not to be despised, as evidences of the respect you have paid to your academical duties.

I sent you forth into the danger of a college life, because I judged that life to be a proper, and, in some sense, a necessary preparation for the ministry which you have chosen. But I would not have you go one step out of the way of duty for all the honours which it is possible you should obtain. Reasoning on these solid principles, I consider the situation into which you would throw yourself by going to S. You would deprive yourself of all the means of grace which you might enjoy in our family, in our religious society, and in our public worship. And for what end are you to quit these inestimable privileges, and encounter the temptations arising from the want of such helps?—That you may be a step or two higher on the Tripos! I tell you freely, that I had rather hear you were the first senior optime by keeping in the way of duty, and the enjoyment of these spiritual privileges, than the first wrangler by running yourself into needless temptation. These are my views. I cannot send you to H. this summer, for rea-

sons which must remain secret with me. But you shall have every opportunity at home which the management of your own time will afford you,

"I am,

"Your affectionate Father,

"WILLIAM HEY."

To assist them in the successful prosecution of their theological studies, he gave them, from time to time, familiar discourses on those subjects, to which his scanty portion of leisure had permitted him more particularly to direct his inquiries. These conversations he called fire-side lectures on divinity. The notes taken by those young men, on these occasions, exhibit the great extent and correctness of Mr. Hey's acquaintance with sacred subjects, and are highly creditable to his talents and application. They likewise offer a fine specimen of his simple and perspicuous manner of conveying religious information; they were admirably adapted to the purposes for which they were designed, but are in too imperfect a state to be presented to the public.

John and Robert Hey made the best use

of the assistance given to them by so capable a parent; and few young men were better qualified to discharge the office of the sacred ministry.

The following sketch of the characters of these young men is given by a gentleman, whose near connexion with the family afforded him every advantage of knowing their dispositions, and estimating their attainments.

"John Hey appeared to possess a good constitution; his temper was kind and affectionate; he was warm in his friendships, ardent in his pursuits; he possessed much vivacity and cheerfulness; with a mind refined by polite literature, and elevated by piety, he was greatly beloved and stood high in the esteem of all those who had the pleasure of his acquaintance. He took the seventh wrangler's degree at the University, and was soon afterwards elected Fellow and Tutor of St. Mary Magdalen College, Cambridge. From an early period of his life, he preferred the ministry to any other profession, and when he entered upon the duties of it, he knew and felt the great importance of the work, and laboured with unwearied diligence to promote the glory of God and the salvation of mankind. But his labours were too much for his strength;

the insidious approaches of a consumption undermined his health ere he, or his friends, were aware of the nature of his complaint. Though his prospects in life were fair and flattering, and he expected soon to be united with the object of his early affections; yet, when he understood his danger, he calmly relinquished every earthly good, and adopted the language of his Saviour as the expression of his heart, *The cup which my Father hath given me, shall I not drink it?* He died, deeply lamented by all who knew him, January the 14th, 1801, in the twenty-fourth year of his age."

"Robert Hey was an amiable young man, mild and gentle in his manners, and endowed with no mean talents; but a long series of ill health interdicted his making that progress in learning, to which his abilities would otherwise have conducted him. He was but just able to support the examination of the senate house; he was quickly afterwards attacked by a spitting of blood, which terminated in a consumption. He died, on May the 14th, 1802, in the twenty-fourth year of his age."

These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He

experienced all that a parent could naturally feel under these successive disappointments of his hopes and expectations, on being thus bereaved of his children at the time when they were just entering upon the active duties of life, with the fair promise of becoming eminently useful in their stations, and adding to the comfort of all their connexions. But the mind of Mr. Hey did not sink into dejection under these mournful visitations. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful, or revolting, in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse; "Blessed are the dead that die in the Lord."

On the morning of the funeral he was accustomed to withdraw into the room where

the corpse of his beloved child was placed; there, in holy acts of devotion he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and, through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey was wont to say, on the death of his children, "that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received."

On the grave stone of John, are inscribed these words; "O death! where is thy sting?" On that of Robert, "O grave! where is thy victory?"

The following Memorial, composed in the morning of the day on which the remains of his son, Robert Hey, were committed to the tomb, presents a striking and affecting view of the state of Mr. Hey's mind under that affliction, and is a fine exhibition of his character as a parent and a Christian.

MEMORIAL.

" Leeds, Monday, May 17, 1802.

" O most holy and glorious LORD GOD, who hast declared thyself gracious and merciful, long-suffering, abundant in goodness and truth, permit thy guilty creature to approach Thee, through the mediation of thy beloved Son, Jesus Christ!

" When I consider *myself*, I can draw near unto Thee with no other language than that of the publican, " God, be merciful to me, a sinner!" And with no other plea, than that Jesus hath died for my sins, and is risen again for my justification.

" Yet Thou hast graciously encouraged and commanded me to draw near to the throne of grace with humble boldness, that I may obtain mercy, and find grace to help in time of need. Thou hast permitted me to enter into covenant with thee by the endearing name of Father. I thank Thee, O LORD, for thy rich grace; and bless thy name for thine unspeakable condescension. I desire to renew again my baptismal covenant with Thee, which I have so often renewed in

private, and at the holy table. I humbly pray that Thou wouldest seal me for thine own, and give me to rejoice in the well-founded hope, that I am thy child, ransomed by the blood of my Redeemer, and renewed by the gracious influences of thy Holy Spirit.

"Suffer me not to deceive myself; but shew me if there be any allowed wickedness in me, and deliver me from the power of every evil.

"I look back with astonishment and gratitude at the abundant mercies which Thou hast shewn towards me. Thou didst call me in my youth to the knowledge of Thyself, and hast delivered me from numberless snares into which I might have fallen. Thou hast given me *a help meet for me*, and hast favoured me with a numerous offspring. Blessings, more than I can reckon up, have crowded upon me in quick succession. I desire to praise Thee for them all.

"But, at this time, I would offer my most hearty and solemn thanksgiving for the mercies shewn to my dear children. Four of them Thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto Thee in thy holy ordinance of baptism, and com-

mitted them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, Thou didst receive them to thy glory.

"Concerning other four whom Thou hast called hence in adult age, Thou hast graciously given me the most solid hopes.—Though by nature children of wrath, even as others, Thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and Thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify Thee on earth, Thou didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to Thee for all thy mercies! O that my future life might more abundantly shew forth thy praise!

" I commit those of my children, who yet remain, to thy fatherly care. O LORD, watch over them, and preserve them from the evil that is in the world! Enable them to glorify Thee in the midst of a crooked and perverse generation. And whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!

" O LORD, accept graciously the renewed offering of myself to Thee! Protect me in all the trials and temptations that are yet before me! Increase my love to Thee and all mankind. Quicken my zeal; and enable me to look forwards with holy and earnest expectation of that bliss which Thou hast prepared for thine elect! And, whenever I am called to pass through the valley of the shadow of death, look then with pity on thy languishing and dying child; support me with the consolations of thy Holy Spirit, and receive me to thine eternal glory, through the merit and mediation of Jesus Christ my Redeemer. *Amen.*

" WILLIAM HEY."

Here was a living and practical display of the power and efficacy of that religion which the Son of God descended from heaven to teach, and which seldom appears to greater advantage than under the pressure of those trials against which all the common topics of human consolation afford so feeble and insufficient an aid. When the truths of Christianity penetrate to the centre of the heart, and assimilate the very texture and substance of the soul to their own nature, they operate with the potency of a mighty instinct, or radicated habit; their agency is not by fits, desultory and transient; but as a living principle, never ceasing, continuous, rising in power and energy proportioned to the hostile opposition of those circumstances which too frequently oppress and overwhelm the mere animal and secular spirit. Death cannot, indeed, be an object of complacency to him who regards it only as the unrelenting agent which lacerates the tender bands that unite us to those we love, or as the medium which, intercepting the feeble and transitory radiance of worldly glory, casts a dark shade over the whole horizon of human desire and enjoyment. But death offers a great occasion to the Christian of resigning, with meek submission, his own will to that of his hea-

venly Father; and, instead of relinquishing, with sullen reluctance, the visions of his hope and the springs of his comfort, he converts the irresistible appointments of the Almighty into a cheerful surrender and a voluntary sacrifice. The hand which thus successively deprived him of so many beloved members of his family, never inflicted a deeper wound, nor excited a more poignant sense of grief, than by the death of his daughter-in-law, Mrs. William Hey. She had been married about nine years, was the mother of five children, and was adorned with those lovely feminine graces, combined with the more substantial virtues, which made her dear to her family and her friends. Mrs. William Hey was mild and gentle in her manners; the kindness and benignity of her heart was expressed in the sweetness of her countenance; she possessed sound good sense and unaffected piety, while the artless simplicity of her whole conduct and conversation shed a beauty over her other engaging qualities, which interested and delighted all her connexions. This valuable woman was removed from her young family and her mourning relatives by a consumption, in August, 1805, aged thirty-five years.

When Mr. Hey visited London, at the

latter end of the same year, the effect of this bereavement was conspicuous in his whole manner and conversation. At every favourable opportunity he spake of her virtues and excellencies, the piety and usefulness of her life, her exemplary death, with a tenderness and feeling of which those not intimately acquainted with him would have supposed him scarcely capable. His mind seemed to be particularly soothed and refreshed by listening to that beautiful epitaph taken from a church-yard in the Isle of Wight,* and set to music by Dr. Calcott. Scarcely a day elapsed in which he did not, more than once, request the daughter of the friend at whose house he resided, to accompany her instrument by singing those interesting verses, in which he would frequently join with much pathos and emotion.

* "Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this!
Forgive the wish that would have kept thee here,
And stayed thy progress to the seats of bliss.

"No more confin'd to grov'ling scenes of night;
No more a tenant pent in mortal clay;
Now should we rather hail thy glorious flight,
And trace thy journey to the realms of day."

It was by the express desire of Mrs. William Hey, that Mr. Hey forbore to add a record of her character to those of his deceased children; such was her modesty and humility, that she could not support the very idea of any thing relating to her being given to the public; and Mr. Hey would sometimes intimate a doubt whether, in alluding to a few of the circumstances attending her last days, he did not, in some degree, violate the strictness of her injunctions.

In December, 1811, Mr. William Hey was thrown out of his gig, and received a very serious injury, which rendered him, during a month, unable to attend the duties of his profession. Towards the end of 1812 and the beginning of 1813 he became the subject of an alarming complaint, which excited in his father's mind the most serious apprehensions of a fatal termination.

Mr. William Hey having been much exposed to cold and fatigue, became ill, and the symptoms of a catarrh soon proceeded to indications of an inflammation of the trachea, attended with spitting of blood. These being succeeded with great emaciation, general debility, and other appearances of a tendency to consumption, Mr. Hey enter-

tained very slender hopes of his son's recovery. During the first winter of his illness he was confined to a warm and uniform temperature of the air at home, without any apparent benefit. But, by pursuing a system of cold washing and sea bathing, with much exercise in the open air,—a plan which he was led to adopt in consequence of a correspondence with Dr. Stewart, now of Erskine, near Glasgow, and which he was enabled the more effectually to follow by a residence in Devonshire during the autumn and winter; it pleased God to restore Mr. William Hey to health and a capacity of exertion; so that in the autumn of 1814 he resumed his usual professional occupations to the great comfort and assistance of his father.

The visitations of death in the family of Mr. Hey were not yet ended. In August, 1816, he lost his daughter, Mrs. Jarratt, who died, consumptive, at Wellington, leaving an afflicted husband and six children, some of them in infancy.

A short account of this excellent and useful woman was published by her father in the Christian Observer. It is an interesting narrative, delineating with much judgment and simplicity the exemplary life and death of a Christian, who had fulfilled the several

duties of life with scrupulous and well-regulated fidelity, and adorned her religious profession with an unostentatious and consistent piety.

The following letters to Mr. and Mrs. Jarratt will shew the temper of mind with which Mr. Hey received this mournful visitation of Divine Providence.

" Leeds, June 8, 1816.

——— " I wish it were in my power to say that I do not think the aggravated state of your complaint is owing to an increase of your disorder. I would say this with humble submission to the will of God; but I cannot say it without sorrow of heart. May you be enabled by divine grace to look unto Jesus, who hath loved you and given himself for you, and to cast all your care upon him. His ways are unsearchable, but they are all in infinite wisdom. He has hitherto been your guide and conductor; and he will never leave nor forsake you.

" May the peace of God rest upon you and your's; and may we all meet around

the throne of glory, to celebrate redeeming love through the boundless ages of eternity!

"So prays,

"Your affectionate Father,

"WILLIAM HEY."

"Leeds, June 28, 1816.

"My Dear Son;

"Your letter, received to day, brings me a painful account of dear Margaret's situation.

* * * *

The permanent swelling of her legs indicates a very great degree of weakness. But while the outward man perishes, I trust the inward man will be renewed day by day. My daily prayer for her is, that it might please God to restore her health, that she might be enabled to bring up her children in the nurture and admonition of the Lord. But with sorrow I must say, that of this there seems to be no human probability. I think it my duty, though it is a painful one, to inform you what my real sentiments are of her situation. I know that God can bring to the gates of the grave, and bring back again,—that the hands

which have wounded can heal; but I fear that her restoration is not to be expected. May this affliction be truly sanctified to her and to you. May she be enabled to rejoice in her gracious Redeemer, whose mercy has brought her out of darkness into his marvellous light; and whose rich grace has kept her from the evil that is in the world.

" Leeds, July 9, 1816.

" My Dear Margaret;

" Let not your heart be troubled, neither be afraid; your Redeemer is gone to prepare a place for you; and he will shortly take you to himself, that where he is you may be also. In his presence is the fulness of joy, and at his right hand are pleasures for evermore. Take up the words of the prophet and say, 'I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.' The Lord's delight is in them that fear him, and put their trust in his mercy. You may therefore cheerfully join the Psalmist, in his song of praise; 'Though

I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff shall comfort me.'

"The state into which it has now pleased the All-Wise Disposer of all events to bring you, calls for entire submission to his will, and a patient enduring of all that you may suffer. But the promise is faithful and sure, that all things shall work together for good to them that love him. Do not you love Him? Whence comes the desire to please, and fear to offend Him? Doubtless from love. Whence the desire to be assured of his favour? From love assuredly.

"We are careless about the favour of those for whom we have little regard; but dread the frown of a friend whom we most affectionately love. But let us remember, that often,

> "'Behind a frowning providence,
> He hides a smiling face.'

"May the richest blessings of the Almighty be with you! May his everlasting arms surround and support you! Soon, I trust, it will be said of you, by the angelic host, She hath 'washed her robes, and made them white in the blood of the Lamb;' there-

fore she is before the throne of God, and shall serve him day and night in his temple;' —' therefore shall she be led to living fountains of water; and God shall wipe away all tears from her eyes.'

" Your mother and sister join me in most affectionate regards; and assure yourself that you are daily remembered in our private addresses to the throne of grace.

" I remain,

" Your afflicted, but affectionate Father,

" WILLIAM HEY."

" Leeds, August 8, 1816.

" My Dear Son;

" The intelligence which your letter of the fourth instant conveyed is truly painful, but not unexpected. When I took leave of my dear daughter last summer, in the vestibule of my own house, I believed I was taking my last farewell. I did not expect to see her again in this world. I desire to bow down with reverence to the all-wise, but sovereign disposals of Him who claims the right of doing what he will with his own.

We ought to say, with holy Job, 'Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord taketh away; blessed be the name of the Lord.' I am sensible of the magnitude of your loss, and earnestly pray that this heavy stroke of divine chastisement may be truly sanctified to you. I feel also for your children who are deprived of such a mother; but in the midst of my painful sensations, a secret joy springs up at the consideration that, I have another child added to the blessed company of the spirits of just men made perfect: a child, now delivered from the temptations of an ensnaring world, the powerful assaults of our spiritual adversary, and from all the deviations and imperfections of a corrupt heart.

"The seventh chapter of the Revelations was a sweet refreshment to me this day, while I took a short ride into the country. My dear daughter had, I firmly believe, washed her robes, and made them white in the blood of the Lamb; and is now, I doubt not, worshipping before the throne of Him who hath wiped away all tears from her eyes.

"I hope my dear Mary will complete her journal, which I shall read with great pleasure. Tell her, with my love, that we hope

she will return by Leeds, and give us the opportunity of hearing more of our dear departed daughter. Her mother joins with me in this request. I thank you for the account of the last day's transactions. The 'stores' laid up for her in another world are now in her possession. They are such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

The domestic afflictions which were allotted to Mr. Hey, and pressed upon him in this painful succession, never excited disorderly expressions of grief, nor perturbation of mind, unfitting him for the more immediate duties of his situation. He mourned, but he did not murmur; he felt acutely each stroke that lacerated the tender tie which united him to his children; and he bowed his head in meek submission to the will of his heavenly Father. The dark clouds with which so many of his days were shaded, could not obstruct those beams of christian hope and heavenly consolation which cheered his spirit, and sustained in him the well-grounded persuasion, that those for whom he was sorrowing had entered into "the joy of their Lord."

The lameness from which Mr. Hey had

suffered more than forty years, and two very serious attacks of illness after he was seventy years old, which confined him many months to his house, have been already mentioned; and it may not be uninteresting in this place to contemplate the conduct and behaviour of this exemplary Christian under the pressure of personal affliction, especially during the sickness of 1816, from which it was scarcely expected that he would recover.

The following passages are extracted from some notes made by one of his most intimate friends, who visited Mr. Hey, constantly, during his confinement to his chamber.

"When the violence of the complaint had so much abated that Mr. Hey was able to speak a little, he said;—'I was perfectly sensible of my situation; my mind was as collected as it is now. I was fully persuaded that, unless it should please God to check the violence of the disorder, I must, in a very short time, stand in judgment before his throne. I found no support or comfort, but in believing views of the atonement made by Jesus. On this foundation alone rested all my hopes. I had much consolation from regarding the Saviour as interceding for me. Oh! there is no support, no comfort, but in a reliance on the atonement and intercession

of the Lord Jesus Christ. The divine promises were a great stay to my soul. Oh! what gracious words are these: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.'—He repeated this verse several times, with a peculiar emphasis upon this clause, 'an Advocate with the Father.' Then added he, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.' How wonderful is this declaration of our blessed Saviour! 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What gracious sayings are these! What consolation do they give to a poor sinner, seeking for mercy! All my cry is,—'God, be merciful to me a sinner.' He remarked, that nothing lay so heavy upon his heart, as neglected opportunities of usefulness. This said he is a double guilt; hiding a candle under a bushel; receiving light, and not employing it to the glory of God.* Last week, he added, as I lay in bed, my mind was so affected with the amazing love

* The light must be not only suppressed, but misused, to justify the term "double guilt."

of God, in the salvation of sinners, that I could not forbear meditating aloud, nobody being then in the room. I shed tears of joy. But I suffered from this exertion; being weaker than I imagined; for it occasioned an oppression of my breast which required an immediate recourse to medicine. He adverted to the corruption of nature; observing, that, whatever men may say about the effects of the fall, there is no one truth in the Scripture more evident than this; that a complete and entire change must take place in us, before we can truly relish the holy and pure joys and employments of the heavenly world. This the Apostle declares when he says, 'If any man be in Christ, he is a new creature,' or a new creation. We must be made different from what we were before. God alone can effect this great change in the soul. He then spake in most fervent and elevated strains of the blessedness of the beatific vision. Oh! said the venerable saint, who can conceive the happiness of seeing God; of beholding Him who is infinite beauty, infinite perfection; and not only beholding Him with a rectified and refined intellect, but in beholding, to be transformed into His glorious image. Surely it is the highest bliss of heaven to see

God, as He is, and to be made like Him."

"What poor, low conceptions we have of that God who is all beauty and love! Who can conceive the blessedness of seeing him face to face? Then our hearts will expand with gratitude, and we shall say, 'What shall I render to the Lord for all his benefits?' &c. When any service is to be performed, we shall eagerly cry, Lord, here am I, send me.—Oh, that I could feel my heart more enlarged with holy desires after God!"

"When I called upon him, December the 15th, I found that he had not passed the preceding day as well as usual, but his soul was vigorous and alive to God. I awoke, said he, at five o'clock this morning, and found my mind quite composed, so that I could meditate on good things, which is always refreshing to me. Looking unto Jesus.—Oh, what a blessed thing it is to be looking unto Jesus, and resting upon the promises of God in Him! Where can a poor sinner look but unto Jesus? In him he finds all that he wants. My prayer is that of the poor publican, 'God, be merciful to me a sinner!' This prayer ever was and ever will be graciously answered. I rest all my hopes upon the

promises of Christ. If this foundation sink, I am willing to sink with it; but, added he, with a holy fervour, I am sure it cannot sink; it is firmer than earth or heaven. What a delightful declaration is that in the third chapter of the first epistle of St. John: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' But observe the connexion between the believer's hope of glory and its purifying effect; 'Every man that hath this hope, purifieth himself, even as he is pure.' He then recited this favourite text, 'These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' What a free offer is here made to the whole world! If we are not saved, it is because we will not come to Christ, that we may have life. The fault lies in ourselves. Then speaking on the blessedness of seeing God and being made like Him;—this, this, said he, is heaven. I know no other. Oh, how I long to be like Him! He afterwards dwelt with much delight upon the operations of

the Bible Society, and shewed peculiar satisfaction on finding by a letter written to him by the Rev. John Owen, that the funds necessary to furnish India with the Scriptures, in all its dialects, would be provided by the Society, as approved versions should be prepared and printed. It was both delightful and instructive to behold in this aged believer, all the warmth and animation of the young convert, combined with the matured wisdom of a Father in Christ, in a season of sickness and great bodily debility."

"I called upon dear Mr. Hey, December the 16th, and found him in bed, owing to a slight return of the fever. I read to him the eighty-sixth Psalm, the latter part of the seventy-third Psalm, and the seventy-first Psalm, from verse fifteen to the end. He was much comforted by these sweet portions of holy writ, and expressed his gratitude to God for having given us this sacred treasure. He was free from pain, composed, and tranquil. I mentioned to him that declaration of aged Peter, 'we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.' Mr. Hey replied, with peculiar emphasis, indeed we have not.

I said to him, without doubt you can join with the aged Paul in his assurance of hope; 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him, against that day.' He replied, in a feeble tone of voice, with great humility, *weak and trembling*."

"Thus was exhibited in this aged saint, an admirable combination, of ardent love, of humble faith, and holy fear. His filial fear preserved him from presumption, while his filial love sustained him above despondency. Hope and fear, united with holy love, seemed to enter into all his views. We cannot, he would say, hope too much, if it does not destroy our fear; nor fear too much if it does not destroy our confidence in God. These are the wings which keep the believer steady in his flight towards heaven. We should walk over this earth, as it were, on tip-toe, ready to take our flight, when called, to a better world."

Mr. Hey was of a social disposition, and had a mind well constructed for enjoying the pleasures and fulfilling the duties and obligations of friendship. He had not been long settled in Leeds, before he collected a little circle of friends, with whom he could unbend his mind and enjoy the pleasure of rational

and instructive conversation, when he found himself disengaged from the calls of his profession. He selected no one for his friend who did not truly fear God, and whose life and conversation did not afford satisfactory evidence of a sincere and consistent attachment to the great truths of Christianity. Among his early associates was Mr. Henry Jowett, the father of Dr. Jowett, late Regius Professor of Civil Law, in the University of Cambridge, and of Mr. John Jowett, who, on leaving Leeds, resided at Newington Butts, near London, to his death.

"Mr. Jowett, senior, was not less remarkable for the soundness of his understanding, than for his steady and ardent attachment to the cause of religion. Many of his letters are in the possession of Mr. Hey's family; they breathe the spirit of genuine piety, and might perhaps be exhibited as excellent specimens of epistolary correspondence."

Mr. John Jowett, of Newington Butts, in the County of Surrey, resided many years at Leeds, during the earlier part of his life. He had become deeply impressed with a sense of the importance of becoming seriously religious, by attending the Church at Huddersfield, of which the pious and eloquent Henry Venn was, at that time, the Vicar.

He was likewise in the habit of making frequent visits thither, that he might derive instruction and assistance from the private conversation and exhortations of that eminent Minister of the Gospel. The genuine piety of Mr. John Jowett, and the general construction of his mind, qualified him, in a peculiar manner, to become the intimate friend of Mr. Hey, at a period when this gentleman's associates were limited within a small circle. Although Mr. John Jowett had not been educated for any of the learned professions, yet he was well informed in many departments of knowledge, and had directed his studies more especially to moral and theological subjects. He possessed a sound and penetrating understanding; his elocution was fluent, perspicuous, and agreeable; and he would carry on discussions, upon the subjects he had considered, with an acuteness that tended to the eliciting of truth, and a vivacity tempered with good humour, which was always interesting. Their friendship was cemented more closely, by the marriage of Mr. John Jowett with a sister of Mrs. Hey: and although some particular circumstances intervened, by which the removal of Mr. John Jowett to London became necessary, so that these two friends were separated;

yet their mutual regard continued undiminished to the death of Mr. Jowett, which occurred in the year 1800.

"It was in the year 1769, that his acquaintance commenced with the Rev. Miles Atkinson, Lecturer of the Parish Church of Leeds; a man of sterling integrity, of great fidelity, and of unwearied industry in the performance of his ministerial duties. The similarity of their sentiments and their fervent piety, cemented their friendship on the basis of mutual esteem and affection. They walked together as friends during forty years; their intercourse was sweet and profitable, nor did it suffer a moment's interruption to the day of Mr. Atkinson's death."*

Mr. Hey, the two Mr. Jowetts, father and son, and a few other friends of religious principles similar to their own, agreed to meet and drink tea at each other's house, once in the week; at which time, some religious subject which had been proposed at a preceding visit, was the theme of their conversation: they always concluded these friendly and pious discussions with an act of praise and prayer. It is more than pro-

* The public, and his large family, were deprived of this excellent man on the 6th of February, 1811.

bable, that these social meetings gave rise to a larger religious society, somewhat differently modified, which assembled at Mr. Hey's house, and continued to meet there (lately on the Monday) once in every week, as long as he lived. On these occasions, one clergyman was generally present and sometimes more, by whom the conversation on some subject of practical piety was opened, and in which any one present might join by offering remarks, or proposing queries, connected with the matter before them. No disputation, nor discourse foreign to the occasion, was allowed.

Mr. Hey always delivered his sentiments with great seriousness and simplicity; he was sometimes elevated by his subject to considerable animation, and from the rich stores of his well-informed mind, diffused edification and delight to the attentive hearers of his discourses. Each meeting of this more-extended society, was always concluded with the devotional exercises of singing a psalm or hymn, and prayer.

It has been an avowed opinion of many learned and pious men, both among the clergy and laity of our National Church, that the regular associating of religious persons with each other for such purposes as have

been described, might be attended with many important advantages. Mr. Hey, whose strong and invariable attachment to our Church was indisputable, was decidedly a friend to such societies; he conceived, that they formed a bond of union among serious Christians; had a tendency to withdraw them from unprofitable and worldly company, and to preserve the wavering and unsteady professor of religion, from the seduction of error and the contagion of evil example. He likewise believed, that ministers might thus become better acquainted with their people; and that by this simple, plain, and parental mode of instruction, their hearers would become better prepared to derive benefit from their public ministrations. To which may be added a consideration, by no means of minor importance, that such friendly associations, judiciously constituted and managed with christian wisdom and seriousness, conduce powerfully to retain their members in union with the Established Church, and by facilitating intercourse with their pastors, promote and cherish that esteem and affection for them, which is, on every account, so highly desirable. Without intending to express any sentiments of disrespect towards pious men who are separated

from the Church of England, it may be remarked, that a faithful and laborious Clergyman must feel pain and regret on seeing that many of his flock, as they become seriously religious, forsake his ministry and unite with some one class of Dissenters. It has been frequently urged by those who have thus abandoned the communion of the Church, that the more free and easy intercourse which they enjoy with their new teacher, and the advantages they derive from a social communication with the members of their society, more than compensate the privileges they have relinquished.

It was about the year 1770, that Mr. Hey became acquainted with the late Dr. Isaac Milner, Dean of Carlisle, Master of Queen's College, and Lucasian Professor of Mathematics in the University of Cambridge. Dr. Milner, when a young man, having injured his health, seriously, by too intense an application to academical studies, sought professional assistance by placing himself under the care of Mr. Hey. The superior talents and extraordinary attainments of Mr. Milner in various departments of science, were quickly discerned and appreciated by Mr. Hey, who invited him to his house, where he remained an inmate during several weeks.

Thus were laid the foundations of a friendship mutually useful and gratifying, which continued without interruption during a period of nearly fifty years.*

The Dean of Carlisle was endowed with a mind of great original power and energy; the amplitude of his capacity was almost unbounded; his judgment was sound and correct; his discernment acute and penetrating. To such a man scarcely any thing appeared impossible; the very difficulties with which a subject was invested offered a strong temptation to him to encounter it; and what he thought worthy of his efforts he never relinquished, till he had surmounted every obstacle and made his victory complete. There was an order, simplicity, and precision in his manner of communicating knowledge, which removed almost the possibility of misconception; and he possessed the happy art of illustrating his subject, and breaking it into its integrant parts, so as to render the most intricate and abstruse inquiries comparatively easy and accessible to

* The Dean of Carlisle was nearly fourteen years younger than Mr. Hey: he survived his friend little more than a year. Mr. Hey died towards the end of March, 1819, and the Dean on the first of April, 1820.

the attentive hearer. In conversation he was open and manly, displaying great vigour of thought with a ready and copious elocution; and his discourse was frequently enlivened by a vein of pleasantry, and strokes of original humour, which exhibited him as a cheerful and entertaining companion. With this powerful and masculine understanding were united a heart pregnant with the kindest and most benevolent affections; tender and steady in its attachments; warm, active, and faithful in its friendships. His sagacity in penetrating the characters of men neither impaired his sympathy with human suffering, nor restrained his beneficence; and his counsel, or his assistance, were seldom implored in vain.

The Dean of Carlisle stood not only in the highest class of mathematicians and natural philosophers of his own time, but he may be ranked as one of the most able theologians and judicious divines which adorned our Church. No man understood better the doctrines and institutions of the National Church, or was more able and ready to defend them. His opinions were strictly conformed to our ecclesiastical standards of orthodoxy, and no man was more firm and zealous in his attachment to the important and

essential points of religion; yet he was averse to controversy on abstruse subjects and matters of speculation, carefully avoiding them where the interests of truth were not endangered, and always insisting on the great vital, substantial, and practical parts of Christianity.

In the life of this great and good man, the inscrutable conduct of Divine Providence is most strikingly exhibited. His transcendent powers of intellect were united to a body strong, robust, and apparently capable of enduring any reasonable measure of laborious exertion; yet, during more than forty years, he enjoyed but few, and, comparatively, short intervals of that health which permitted the full expansion and exercise of his mental endowments. The frequent returns of a malady which oppressed both his body and mind, and greatly obstructed him, not less in his scientific pursuits, than in his purposes of extensive usefulness, imbittered the greater part of his adult and mature age, and tinged with a dark shade the declining years of his life. But his stedfast faith in the doctrines of the gospel, his unvarying piety towards God, the sincerity of which was evidenced by an enlightened charity which prompted him "to do good unto all

men, but especially unto those of the household of faith," tended greatly to sustain his mind under its various and distressing conflicts, and to comfort his affectionate friends with a confident persuasion, that death was to him the gate of life, and an entrance into that felicity which is prepared for those who, after passing "through much tribulation, have washed their robes, and made them white in the blood of the Lamb."

Dr. Joseph Jowett, formerly Fellow of Trinity Hall, Cambridge, the Regius Professor of Civil Law in that University, and Vicar of Wethersfield in the County of Essex, was equally the friend of Dr. Milner and of Mr. Hey. He was an elegant classical scholar, spoke Latin with uncommon correctness and fluency, was accomplished in various departments of learning, and possessed a fine taste in music, painting, &c. He was an amiable, cheerful, pious, and benevolent man; his conversation was instructive and agreeable, and he was greatly beloved by all his friends. During a period of about forty years he rarely failed to pass every Thursday and Sunday evening, in Term Time, with his friend the Dean of Carlisle, first in Dr. Milner's rooms, in the College, and, during the last twenty-five years, at Queen's College

Lodge; and their abrupt separation, by the sudden death of Dr. Jowett, left a vacuity in the mind of Dr. Milner which nothing could replenish, and inflicted a wound that was never healed.

To the very few writings published by Dr. Jowett, he never prefixed his name; and, as they were chiefly confined to local and temporary occasions, they are scarcely known beyond the circle of his confidential friends. He died, after an indisposition of only a few hours, in Trinity Hall, on the 13th of November, 1813, in the sixty-third year of his age.

When Dr. Halifax resigned his Professorship on being appointed Bishop of Gloucester, he strongly recommended that Dr. Jowett should succeed to the vacant chair; and, although he was then a very young man, yet the favourable representation of his qualifications for the office, made by Dr. Halifax, was successful in procuring for him that honourable appointment, which he filled with distinguished ability to the end of his life. The visits of Dr. Milner, Dr. Jowett, and the Rev. Henry Jowett, his brother, were always considered by Mr. Hey as intellectual banquets. Their scientific pursuits and literary taste had much similarity; their senti-

ments on religion, philosophy, and politics, generally harmonised; whence flowed a free, open, ingenuous, and confidential intercourse, animated by an affectionate regard for each other, which proved an invariable source of improvement and delight. Before concluding this section it may be proper to insert some account of a transaction which forms a remarkable epoch in the life of Mr. Hey.

About the year 1781, Mr. Hey, after a long and serious consideration, finally determined on the expediency of withdrawing himself from the Society of the Methodists. His firm attachment to the doctrines and discipline of the Church of England as they are exhibited in her Articles, Homilies, and Liturgy, were the principal motives by which he was induced to dissolve his connexion with this body of Christians. He was the decided friend of episcopal government; he studied the subject with diligence and impartiality; and, after much careful and serious inquiry, he concluded that it was most agreeable to the records and examples contained in the New Testament. The doctrines of the Church of England were regarded by him as a form of sound words, consonant with the declarations of the Holy Scriptures;

and he valued her Liturgy as a service admirably calculated to excite and maintain a devotional spirit in those who frequented the solemnities of her public worship. There was likewise a further and weighty consideration which confirmed Mr. Hey in his adherence to the National Church.

As all human institutions are, from the very imperfection and infirmity of our nature, liable to injury and decline, exposed to the operation of causes which impair or debase their original integrity, especially such as result from the ignorance, or error, of those who have the direction of them; Mr. Hey remarked this invaluable excellence to exist in our Establishment, that no occasional departure from sound principles in a few clerical individuals could be productive of a permanent deviation from orthodoxy in their congregations, while the Articles, Homilies, and Liturgy of the Church remained unaltered.

The Church is not, indeed, endowed with the powers of unalterable conservation; but she retains the principles of redintegration in her very frame and constitution; and, if her public formularies of faith and discipline are not always effectual barriers against the spirit of innovation, they are nevertheless

solemn and authentic testimonies against those of her members who profess to remain in her communion, while they reject, or adulterate, some of the most important Articles of her creed. Mr. Hey conceived that he was warranted by historical records and the concurrent evidence of observation and experience, to conclude, that the purity of religion, and the vigour of piety, seldom continued to flourish in the same place during a long series of years, untainted and unimpaired. Hence he contended, that the great superiority of our Establishment over those bodies of Christians who separated from her, in retaining the active elements of her own restitution, was clear and indisputable. He remarked, that when error or heresy gained admission into dissenting congregations, the evil was commonly irreparable; but the bulwarks by which the National Church was protected, afforded a conspicuous security against the permanency of any fundamental departure from revealed truth, which the ignorance, or perverseness, of misguided men should attempt to introduce. Under the impulse of these opinions he was always anxious that the minds of his children, and of the other members of his family, should be impressed with due respect and

affection for our venerable Establishment. To promote these sentiments, he was accustomed to explain select portions of the Liturgy to them on the Sunday evening; to develope its beauties, to demonstrate its agreement with the Holy Scriptures, and to trace its admirable tendency to excite and cherish a spirit of serious devotion. He would often observe, on such occasions, that "those who could not unite with fervency and sincerity in the prayers of our Church, would find, on a fair examination, that the fault was not in the service but in themselves."

Mr. Hey likewise considered, that the mode of presenting to livings in our Church, with all its real, or supposed, disadvantages, is better calculated for the maintenance of orthodoxy and piety, than that which is adopted by dissenting congregations, for the following reasons:—

"1. In the Church of England," he remarked, "when a pious and judicious clergyman has resided in his parish during a considerable number of years, he not unfrequently sees, in a greater or less degree, the fruit of his labours. When, in the course of Divine Providence, he is removed by death, and is unhappily succeeded by one who pos-

sesses little serious concern for the salvation of the souls placed under his care, it sometimes happens that a partial dissent occurs; some of the congregation leave the Church, and place themselves under dissenting teachers, where they conceive the truth to be faithfully preached. This is usually considered by prejudiced Churchmen, as the natural effect of what is called *evangelical preaching*, when, in fact, it may be charged, as it is too often chargeable, upon the supineness and indifference, the careless, unedifying discourses, the worldly spirit and conduct of the new incumbent. This may be regarded as one of the inconveniences arising from the present system of disposing of Church livings; viz. the exclusion of the voice of the congregation in the choice of a pastor.

"2. In the course of time, a vacancy occurs; new trustees, or a new patron, may succeed; and in answer to the unwearied prayers of a faithful few who remained in the bosom of the Church, a pious and zealous minister, one after their own heart, may be mercifully granted to them. A revival of religion may take place, and much good be again effected. Thus, by this mode of presentation, there is at least a prospect, a

remote hope, of seeing the gospel light return into places from which it has departed for a season.

" 3. In dissenting churches the teacher is usually elected by the people. The character of the minister is therefore generally determined by that of the congregation. If they are truly pious and orthodox, they will admit no teachers but men of sound principles and exemplary conduct. If they are high Calvinists, or warm supporters of Arminianism, they will elect only such pastors as zealously maintain their favourite points of doctrine. If they are verging towards Arianism, or Socinianism, or have already embraced those heresies, they will on no account admit a man of pure, orthodox, scriptural principles; one who asserts the deity of Jesus Christ, and maintains the doctrine of the atonement. They naturally look out for men of their own standard in divinity, and having the choice of their minister always vested in themselves, there seems to be little or no prospect of their restoration to the pure and primitive doctrines of Christianity, as abundant experience painfully testifies."

Hence, Mr. Hey concluded, " that the present system of presentation in the Church of England, with all its unavoid-

able disadvantages, was still to be preferred before the method followed by Dissenters."

It may be sufficient to remark here, that imperfection necessarily adheres to all human institutions; that one mode of church government may be better adapted to the civil polity and condition of a state than another, and, consequently, it would be assuming too much to claim the absolute superiority of any one form, under every circumstance, to the exclusion and proscription of every other. The evil lies deeper. If none were to be ordained but able and well-instructed men, whose moral characters had been carefully ascertained before they were esteemed eligible as candidates; who were persons, not merely assenters to the Articles, &c. of the Church, but, by diligent study and laborious application, Christians upon principle, after due examination; and, above all, if none were made ministers but those who live "righteously, soberly, and godly," and none but such are fit for the sacred office, much of the disadvantage stated above would vanish under any mode of presentation. Surely, there cannot be a greater anomaly than an ignorant and ungodly minister of the gospel of the pure and holy Jesus, which

is given to " make us wise unto salvation,"— " through faith in his name."

When Mr. Hey first became a member of Mr. Wesley's Society, the Methodists, in general, were in union with the Established Church. Mr. John Wesley and Mr. Charles Wesley, his brother, being at that time sincerely attached to the Church of England, they were desirous of retaining the members of their Society in her communion. That their regard for the Ecclesiastical Establishment in this kingdom was unaffected and genuine, is abundantly evident from various passages which stand recorded in Mr. Wesley's journals, and in the minutes of the Conference. A disposition to separate and form an independent body, appeared, however, too soon among some of the preachers and members of their congregations on different occasions: but this spirit of disunion was controlled and suppressed by the personal influence of Mr. Wesley and his brother, during the early periods of Methodism. The propensity to a separation from the Church, although kept down and restrained, was not wholly extinguished: within the last twenty years of Mr. Wesley's life, it grew bolder and more importunate; and as the infirmities of age increased upon him, his powers of resistance

became more feeble, and he was gradually induced to engage in measures which severed those ties by which the members of his Society were united to the National Establishment, and though they never assumed the name, yet they were finally reduced to the state of Dissenters.* Mr. Hey had long foreseen, that the measures which were successively adopted and introduced by the Methodists, would lead finally to a secession from the Church of England; but the several causes which contributed to accomplish the separation, operated in so gradual and imperceptible a manner, that a large proportion of the members of that body were not aware of their tendency; and had it been intimated to them that, they would open their chapels during the hours of public service in the church, administer the sacraments, bury the dead, and proceed even to ordain presbyters, and consecrate bishops, they would have repelled the prediction as a rash and improbable calumny. Subsequent events have fully justified that sagacity which con-

* It is a curious fact, that this inability of the Methodists to class themselves with any acknowledged sect of Christians, has formed a ground for excluding the sons of their preachers from one of our Universities.

ducted Mr. Hey to the determination of withdrawing from them; and since that period, the Methodist Society has sustained no inconsiderable loss of its members, both in England and Ireland, which have seceded upon principles nearly allied to those by which Mr. Hey was influenced.*

Mr. Wesley was endowed with the talents of a legislator in no common degree, and the

* "At a full meeting of the stewards and leaders of the Methodist Society in Dublin, May 23, 1816:

"Resolved, that, in consequence of the various reports that have been industriously circulated through Ireland, 'that the stewards and leaders of Dublin have changed their mind on the important subject of the administration of the sacraments by the Methodist Preachers;'

"That we now think it our duty to contradict those reports; that we are still of opinion, that the administration of these ordinances by the preachers would lead to a total separation from the Establishment, and, in its consequences, be subversive of the best interests of Methodism in Ireland; and therefore we are determined to abide by simple, primitive Methodism.

"Signed, on behalf of the Meeting,

"Arthur Keene,
"Bennett Dugdale, } Stewards.
"Martin Keene,

"The Remonstrance of the Trustees, Stewards, and Leaders of the Methodist Society in Dublin, presented to the Methodist Preachers in Conference assembled, July, 1815, Dublin. Printed, 1816."

executive power which he held, by an acknowledged right, was administered with judgment, vigour, and promptitude. His political sagacity in adapting means to their ends; his wise combination of inflexibility with condescension; his dexterity in managing a large mass of heterogeneous materials, so as to render every variety of capacity and attainment, every shade of temper and disposition, subservient to his great purposes, cannot be viewed without a mixture of surprise and admiration. When the ready submission which was generally yielded to his paternal authority by the various members of his societies in the several quarters of the world, is also contemplated, he may be pronounced to have been not less remarkable as a consummate statesman, than eminent as the founder of a new establishment of Christians. Mr. Hey knew well how to appreciate the great and useful qualities of this laborious and distinguished character; they were, likewise, united in the bonds of a long and tender friendship; but no considerations of a personal nature could induce Mr. Hey to concur in what he regarded as an unnecessary dereliction of first principles, involving in its consequences a rupture of those cords of union by which

the Methodists were originally connected with the Established Church.

The mode in which Mr. Hey conducted his separation from Mr. Wesley was frank, open, and candid, without any marked hostility, or breach of christian charity. He intimated to Mr. Wesley his desire of addressing the Conference, and offering some suggestions and advice to them; declaring, at the same time, that if they rejected his proposals, he could no longer remain a member of the Methodist Society. Mr. Wesley granted him permission to read his paper in full Conference; they listened with patient attention during the discussion of the first and second heads, which related, chiefly, to the importance of the Established Church, and the original principles of the Methodists: but when Mr. Hey was proceeding to shew how they had departed from those principles, some indications of uneasiness appeared among the preachers, and Mr. Wesley remarked, "that as there was much other business before them, Brother Hey must defer reading the remainder of his paper to another opportunity;" this opportunity, however, never arrived; hence Mr. Hey was accustomed to say, that "he did not leave the Methodists—they left him."

The following is the substance of what Mr. Hey delivered, and intended to deliver to the Conference, on that occasion.

Heads of a Discourse delivered (in part) to the preachers of Mr. Wesley's Society, assembled in Conference at Leeds, 1781, *in the presence of the Rev. John Wesley, by William Hey, Esq.*

"1. THE declarations of Scripture respecting divisions in the Church of Christ, and the evils which manifestly attend such divisions, shew, that they are sinful; and therefore every thing which leads to them should be avoided as far is consistent with our living in subjection to God's commands. Nothing can justify a separation from an Established Christian Church, unless the authority of that Church is exercised in commanding something which God has forbidden. Every church must have a power of determining matters indifferent in their own nature, as the mode of worship, &c.; without

this power, the worship of God cannot be conducted, as the Apostle declares it ought to be, decently and in order; nor would the *custom* of the Church have been urged by the Apostle as a reason for obedience.*

"2. A Christian Church, which has a settled form of divine worship, containing all the fundamental doctrines of the gospel, which is framed agreeably to the tenor of these doctrines, and largely intermixed with the Scriptures themselves, seems the best calculated for maintaining the belief of scriptural truths, and supporting the interests of religion.

"A pious minister officiating in such a church has every thing to support his preaching; it is backed by the prayers of the people, as well as the authority of God's word. An immoral or ill-principled minister is condemned by his own prayers; the defects of his sermons are supplied by the other parts of his office, or his errors are contradicted by them. The people are from their infancy trained up in the knowledge of gospel truths, and are thereby prepared for a revival of religion among them. Pious people are furnished with proper forms to excite their

* 1 Cor. ii. 16.

devotion with a godly minister; and in the want of such an one they cannot be deprived of the means of a spiritual worship of God in their public assemblies.

"3. Since the corrupt nature of man renders it impossible that religion should ever be uniformly propagated in any determinate line, it is not only of great consequence to have such a mode of public worship as shall check the progress of infidel principles, but also such a species of church-government as shall make way for the introduction of pious ministers when they are raised up from time to time. Where a congregation has the sole power of choosing their own minister, and expelling him when chosen, a larger succession of pious ministers is indeed to be expected, but when the people are once become immoral and unprincipled, their recovery is then for ever to be despaired of. Such people will never choose a pious minister, who must of course be offensive to them; and they will, for the same reason, reject such an one, should he, after being chosen, begin seriously to reprove their vices, and condemn their principles. We have a melancholy proof of the truth of these assertions in the present state of the Dissenters among us.

"That large body of orthodox and pious Clergy who left the Church in the last century, did not see the necessity of establishing a spiritual form of worship, or a mode of introducing pious ministers to fallen congregations.

"The serious Dissenters must now be content with such addresses to God as their minister chooses to dictate, and there is nothing left to counterbalance his mischievous discourses, if he likes to propagate principles of infidelity. The choice of the minister is in the hands of too many to be influenced in the choice of a good man by secondary motives, as affinity, friendship, &c.; and it is likewise lodged in the hands of those among whom religion is least to be met with, namely, the men of riches and power. In the Church, a godly minister may be set over a congregation from an almost endless variety of motives, which will have an effect upon one person, (the patron,) though these cannot affect a multitude of people who, perhaps, have no common interest in such a matter, but that of procuring a person who will suit their taste.

"4. The purpose of a steady attachment to the Church of England was the profession of the first Methodists. Witness every thing

that has been written upon the subject. The most solemn appeals have been made for the sincerity of this profession. And indeed, for a time, the constant practice of these Methodists who were not educated Dissenters shewed the truth of these professions. To be a Methodist, and a constant attendant upon the Church-service were strictly united. To be the leader of a sect was deprecated as 'hell-fire.' And, therefore, those who assisted in some parts of the ministerial function were constantly reminded that, they were not to consider themselves as ministers, but only as persons designed to exhort a careless nation to flee from the wrath to come. They were restrained from the exercise of those parts of the ministerial function which were judged to be peculiar to ministers. Great opposition has indeed been made from time to time, against this regulation, by those who saw the absurdity of being ministers without exercising all the duties of that office, and who had no attachment to the Church of England; but the steady opposition made to any encroachments upon the original idea of mere helpers to the ministry shewed how firmly that principle was rivetted.

"5. Notwithstanding the first ideas of a

dissent, and the repeated care to avoid it; a dissent has been for many years gradually approaching, and will inevitably be the consequence, without some vigorous and self-denying efforts to prevent it.

"(1.) Preaching is continued in places supplied with pious regular ministers. Nay, the preaching in the separate meetings has been begun after the coming of a godly minister, where it had not been before.

"(2.) Meetings are held in some places in times of divine worship.

"(3.) The intervals of the Church-service are so filled up with meetings, public and private, that there is not time for suitable refreshment, nor opportunity for instructing families in the best seasons of leisure.

"(4.) Many of the most eminent in the societies rarely come to Church; their time being filled up by other exercises: and some never carry their children to Church.

"(5.) Ministers who think it their duty to form societies for private instruction, are looked upon with an envious eye, (though this has been publicly declared to be the thing wished for;) persons upon whom the preachers can have influence, are requested not to attend their private instructions: it

has even been made inconsistent with their attachment to the Methodist Society.

"(6.) Preachers are discouraged from entering into the Church, though a support of the Church is the professed motive of the irregular way of preaching.

"7. If an attachment to and improvement of the Church of England is to be the real issue of these separate preachings, some mode of coalescence with the Church must be entered upon and regularly pursued.

"*What* this shall be may be gathered from the original declarations concerning the Church, that whenever ministers could be found that would take the care of souls, they should be committed to them. To this it will be objected, that these ministers perhaps do not exactly think as the Methodists do. To which it may be replied, that if a coalescence is not to be made till all the ministers of the gospel agree in non-essentials, all idea of a coalescence is vain and imaginary: no such thing can ever come to pass. An agreement must be made upon the broad basis of essentials in doctrine and practice. If a minister believes and teaches the doctrines of original sin, justification through the merits of Christ, the necessity of sanctifying grace from the Spirit, and

holiness of life, he should be considered as a brother. Contentions about other points have done inconceivable mischief.

"*When* this coalescence must take place is easy to determine; it must be while the societies have a considerable degree of vital religion, or it will never be done.

"First principles will grow weaker the further we recede from them, and a complete separation will gradually, and as it were insensibly, come on.

"Much self-denial is necessary to complete such a plan, but it is worthy all our efforts.

"The properest means seem to be;—

"1. Cultivate an acquaintance with the ministers of the Church by laying aside, as far as possible, all disputed matters.

"2. Give up into their hands persons brought to a religious state, and encourage their care of them.

"3. Endeavour to fill the Church with pious ministers.

"4. Promote christian associations among ministers, and an attention to the state of their flocks.

"5. Let lay-assistants never lose sight of their office, and the original principles of Methodism.

"6. Combine with the education of Methodist children a constant attendance on the Church, learning the catechism, &c."

Notwithstanding this dissolution of his connexion with the Methodists, he always cherished a sincere regard for the pious members of that sect; he greatly regretted their separation from the Established Church; but never spake of them in unkind and disrespectful terms. Indeed, few men ever maintained a more friendly course of conduct, or displayed greater candour and openness of heart, than Mr. Hey, towards good men of every denomination of Christians.*

* "There are great complaints made of the irregularities of the Methodists. The surest means to check these irregularities, is, for the Clergy to learn from the Methodists what is good in them, to adopt their zeal and concern for lost souls. This would soon unite all that are truly good among the Methodists to the Clergy, and disarm such as are otherwise. And if the Methodists will hearken to one who means sincerely well to all parties, let me intreat them to reverence their superiors, to avoid spiritual selfishness and

zeal for particular phrases and tenets, and not to sow divisions in parishes and families, but to be peace-makers, as they hope to be called the children of God. The whole world will never be converted, but by those who are of a truly catholic spirit."

Hartley on Man, vol. ii. page 452.

3. *The conduct of Mr. Hey, as a Magistrate and a Patriot.*

In the year 1786, Mr. Hey was elected an Alderman of the Borough of Leeds, and in the following year he was appointed to the office of Mayor. The high importance of this situation, and the arduous nature of his duties as Chief Magistrate may be conceived, when it is stated, that the circle included within his jurisdiction a population of about 50,000 inhabitants.* The new duties and obligations which the office of a Magistrate

* The jurisdiction of the Corporation of Leeds extends to the whole Borough, which includes many populous villages, to the distance of more than four miles in certain directions.

The following short table shews the increase of population since the commencement of the present century:

imposed upon him, excited him to an assiduous study of the Law; and by the vigour and diligence with which he pursued his inquiries, he soon acquired a competent share of information in those departments of legal science by which he was to be directed and sanctioned, in executing the functions of magistracy. "He became a good Lawyer, and has been often known to correct the errors of the Counsel, when, with great confidence, they were laying down the Law to the Magistrates at the Sessions." The obstruction and opposition, the obloquy and persecution, the secret threats, the public insults, and the personal dangers to which he exposed himself by the conscientious discharge of his duty as Mayor, were lamentable and disgraceful evidences of the depraved morals and corrupt principles which pervaded a large portion of the community.

A Census of the Population of Leeds.

			Borough.
1801.	Town	30,669	47,905.
	Out-Townships,	17,236	
1811.	Town	35,951	62,534.
	Out-Townships,	26,583	
1821.	Town	48,603	83,854.
	Out-Townships,	35,251	

But the unblemished integrity of his character, the uprightness of his intentions, the purity, disinterestedness, and benevolence conspicuous in his conduct, were at length acknowledged and appreciated, and opened the way to a final triumph, not only over the malice but the errors of his adversaries.

The following account of Mr. Hey's conduct as a Magistrate, was communicated by a gentleman whose profession renders him eminently competent to judge of the manner in which Mr. Hey executed the duties of Mayor of Leeds; and whose connexion with the Corporation and intimacy with Mr. Hey, gave him the most favourable opportunities of acquiring a correct knowledge of the transactions of that period.

The Character of Mr. Hey, as a Magistrate, drawn up by John Hardy, Esq.

"MR. HEY became a Member of the Corporation of Leeds, in the year 1781, having been elected a Common Councilman on the 9th day of September in that year: he was chosen an Alderman on the 18th day of December, 1786, and filled the office of Mayor, for the first time, in the year, commencing at Michaelmas, 1787, and ending Michaelmas, 1788. He was again elected Mayor in 1802. The duties of this office, which he had to discharge in the midst of a very large manufacturing population, called forth all that energy of mind in the performance of them which his hitherto more private pursuits had displayed to all who knew him. None but those who have filled that office can form any just estimate of the labour, the

patience, and the personal sacrifices which the discharge of its ordinary duties requires. To all this, however, it is quite evident that he had not only made up his mind, but that he contemplated in the out-set of his magisterial career, a line of duty which he foresaw must be attended with great additional trouble and vexation, and which, whatever might be the success of his exertions, must inevitably expose him to the censorious pity of every listless and indolent observer of the progress of wickedness, and to the open opposition and revengeful malice of the profligate and profane. He felt that, being, in virtue of his office, a conservator of the public peace and morals, he was bound to be so, not in name only, but in fact, and hence it was his determination to use every legal means of extirpating those vices which are pre-eminently calculated to sap the foundations of both. The crime of drunkenness and its never failing concomitants, sabbath-breaking and lewdness, were at this time prevalent to an alarming degree, and while his heart was filled with horror at the contemplation of scenes which these vices daily brought under his cognizance, and at that inundation of profligacy which he saw must be the inevitable conse-

quence of them, it determined this truly Christian Magistrate to resist them with all the influence of his station, and all the power and authority which the law could confer.

"While his character and his time of life, being then of the age of fifty, should rescue him from the imputation of a needless ebullition of zeal in the cause of religion and morality, or any vain-glorious desire of distinguishing his own mayoralty by an unusual energy in the discharge of those duties which his office imposed upon him; let it never be forgotten, though no one who knew him could doubt, that he would have been prompted to these exertions by the spontaneous impulse of his own heart and his own sense of duty alone, yet, that a few months only, before the commencement of his mayoralty, the prevalence of vice and profaneness had excited the attention of the Executive Government, and His Majesty's Proclamation 'for the encouragement of piety and virtue, and the preventing and punishing of vice, profaneness, and immorality,' had issued, dated the 1st of June, 1787. Thus, in addition to the requisition of his oath, 'truly to do his office of a justice of the peace,' and which office is 'duly and without

favour to put in execution *all* the statutes and ordinances relating thereto,' he found himself called upon as a loyal and faithful subject and servant of the best of sovereigns, to assist him in what that Proclamation states to be his 'most hearty desire,' the enforcing of a religious 'observance of God's holy laws, and the increase of religion, piety, and good manners;' thereby 'strictly charging and commanding all Judges, Mayors, &c. to be very vigilant and strict in the *discovery*, and the effectual *prosecution and punishment* of all persons who shall be guilty of *excessive drinking*, *blasphemy*, *profane swearing* and *cursing*, *lewdness*, *profanation of the Lord's Day*, or other dissolute, immoral, or disorderly practices, and that *they take care effectually* to put in execution the Act of the twenty-ninth of King Charles, *for the better observation of the Lord's Day*, commonly called Sunday; that of the ninth of King William, for the more effectual *suppressing of blasphemy and profaneness*; and also the act of the twenty-first year of our reign, for preventing certain *abuses and profanations on the Lord's Day*, and all other laws for punishing and suppressing any of the vices aforesaid, and likewise to take effectual care to prevent all publicans from

receiving, or permitting, guests to remain in their houses in the time of Divine Service, on the Lord's Day, as they will answer it to Almighty God, and upon pain of our highest displeasure.'

"With this solemn and authoritative invocation to the discharge of his duty, what alternative had any, and much more a Christian Magistrate to adopt, than the rigid observance of the commands of his royal and gracious master, 'duly to prosecute and punish all persons who should presume to offend in any of the kinds aforesaid.' Nor doubtless did he forget that he was also the 'minister of God.'

"The general dissoluteness of manners, and the gross depravities which prevailed at that period, excited the attention and roused the vigilance of all serious and reflecting men; so that in very many societies for the suppression of vice and immorality, formed, as then seemed from the barefaced progress of wickedness, too much reason to apprehend that awful state of things, in which, as Seneca observes, *desinit esse remedio locus, ubi quæ fuerant vitia, mores sunt.*

"When we reflect how much those laws in particular, which have for their object the suppression of those vices to which our fallen

nature is but too prone, and which mankind, as not immediately feeling the effect of them, are too apt to wink at, are indebted for their efficacy to the character of those who have to execute them; how fortunate must we feel it, that this duty devolved at such a moment as this upon one whose personal moral character, as well as his public integrity and honour, was *omni exceptione major*, one who was so pre-eminently distinguished for a conduct the very reverse of those vices which he was so emphatically called upon to correct. If a conservator of the public morals ought himself to exhibit the best example of morality, if he who is called upon to sit in judgment on the conduct of others, ought to be in a situation to challenge the judgment of the public upon his own; how happily fitted was this worthy man for giving to the administration of justice that respect which she has a right to claim from those whom she invests with her authority.

"It is greatly to be regretted, that the multiplicity and obscurity, in many respects, of those laws which that useful and honourable body of men, the magistracy of this country, have peculiarly to administer, present, but in too many instances, a labyrinth in which it is almost impossible for the utmost assi-

duity to enable the diligent and conscientious magistrate to find his way. Abundant are the proofs which his papers furnish of the pains which Mr. Hey took to inform himself in every branch of his duty, and when points occurred in the course of it on which he could not make up his mind, he resorted to the advice of those on whose legal opinions he trusted he could safely rely. He appears to have led the way, and not merely to have followed the steps of others in his attempts to enforce the laws for the suppression of those vices against which his Majesty's Proclamation, as well as the efforts of those excellent Societies whose establishment has been already alluded to, were especially aimed. So early as March, 1787, he sent a string of queries to Mr. Christian, the present Professor of Laws in the University of Cambridge, and Chief Justice of Ely, from whose reply, dated Cambridge, March the 15th, 1787, the following is an extract:—

"'Sir;

"'I have sent you answers to your queries according to the best consideration which

I have been enabled to give the subjects. I am very sorry that I have been so much engaged here as not to be able to do it sooner. Whenever you honour me with any question again, you may depend upon it I shall give you an opinion with more dispatch. Your intention of putting in execution the laws against immorality is very laudable, though *it will necessarily create you enemies.* But while you shew an anxiety to proceed strictly according to law, you are sure to meet with the protection of courts of justice.'

"The prediction of the learned and worthy barrister was fully verified in both its parts by the event; and, unfortunately, the slightest acquaintance with human nature is sufficient to convince us that it required not the spirit of prophecy to suggest it.

"Mr. Christian very handsomely tendered his gratuitous services in advising Mr. Hey on points connected with the discharge of his magisterial duties, but, with becoming modesty, recommended, as he himself was then young at the Bar, that the advice of Mr. Chambre, afterwards Judge Chambre, and who at that time was in great business on the Northern Circuit, and highly esteemed

for his legal knowledge and abilities, as well as his many other excellent qualities of head and heart, should be consulted in those matters in particular, in which Mr. Hey had reason to expect that his wish to enforce the laws would stir up against him a spirit of of enmity and opposition. A string of queries, accordingly, amounting to twenty-one in number, and all of them having a reference to those laws which His Majesty's recent Proclamation had strictly charged the Magistrates to carry into execution, were submitted to Mr. Chambre and Mr. Christian for their joint opinion, and which they gave in detail; nothing can evince more strongly the anxiety of Mr. Hey to do his duty in strict conformity with the law, than the prudent course which he adopted upon this occasion. Nor was he satisfied with these most respectable legal opinions to guide him in acting, but he was also at the expense of having his subsequent convictions for the violation of the laws alluded to settled by the able pen of Mr. Chambre.

"He had also, so early as 1786, in order to prepare the minds of those against whom these laws were to be put in force, been mainly instrumental in establishing in the town of Leeds an Association, the object of

which was 'to bring to justice all persons who should be guilty of those open immoralities, for which our excellent laws have provided just punishments;' and extracts of those laws were published in a small pamphlet of twelve pages, regarding the profanation of the Lord's day, drunkenness, cursing, and swearing, lewdness, gaming, vagrants, and false weights, and measures, 'in order that none might plead ignorance of the penalties to which their vices might subject them.'

"Notwithstanding, however, these wise, considerate, and humane precautions, no sooner had the new Mayor commenced an attack upon the citadels of vice, than all their garrisons were up in arms against him; and there is too much reason to fear that he experienced opposition, even in a quarter from which he had a right to look for assistance and support. The outcry was very great among those in particular who expected their profits to be diminished, or their career of sensual indulgence to be checked by the regulations which the Mayor was determined to enforce. Nor few in number were even those well-meaning individuals, who, while they would shrink with horror from the idea of countenancing those

immoralities against which the rod of the law was now lifted up, yet viewed these proceedings as introducing an unnecessary strictness in the control of men's private conduct, and were less prone to commend the Mayor for his exertions, than to pity him for this apparently gratuitous exposure of himself to the consequences which all anticipated, himself not excepted, from those persons whose irritation would be excited by a diminution of their gains, or a restraint upon their criminal indulgences.

"Anonymous letters of the most scurrilous description, were among the secret means employed to deter him from the prosecution of his purpose; and actions at law were not only threatened, but actually instituted against himself and the constables, in every instance where the zeal of duty, or the imprudence and indiscretion of inferior officers intrusted with the execution of process, had prompted, in the most trifling degree, a vigour that the rigid requirements of the law did not seem to justify.

"Mr. Hey took on himself the responsibility of defending the constables where they had acted by his authority, but those who admired and approved his conduct did not allow him personally to bear the expense

of resisting this persecution; and subscriptions to the amount of his disbursements, among which the initials W. W. hold a conspicuous place, rescued his countrymen from the imputation of permitting him to be a pecuniary sufferer in such a cause.

"The reader will have no difficulty in recognizing, under the initials W. W. the strenuous friend and supporter of every plan for promoting the temporal and eternal interests of his fellow-mortals, in whatever way it is to be effected. Mr. Hey had the happiness and privilege of enjoying the confidence and friendship of this excellent man in an eminent degree; and, indeed, it would not be easy to find two men more likely to cultivate the esteem of each other by a greater congeniality of sentiment on subjects connected with the highest interests of religion and morality, and a more fervid zeal in every hallowed cause.

"Mr. Hey, however, did not wait to see how far he should be supported in this manner before he acted, this support being entirely the result of the admiration of his conduct and by no means his motive for persevering in it, though he must have felt cheered and comforted at the reflection of having his exertions approved and encou-

raged by those who, he well knew, were capable of duly estimating their tendency and value. Through evil report and good report, he kept on the even tenor of his way, influenced by no motive but that of preserving inviolate the consciousness of having faithfully discharged a sacred duty, and disregarding the apparent unpopularity with which he was threatened:—

" ' Justum et tenacem propositi virum
Non civium ardor prava jubentium—
Mente quatit solidâ.'

" In addition to actions against the constables who acted under his authority, in the prosecution of which the most unwarrantable means were adopted for the purpose of prejudicing the minds of the juries who were to try them, actions were instituted also against himself. In one of those in which the constables were defendants, the plaintiff obtained a verdict at the Spring Assizes at York, in the year 1788. It seems, that on resisting the attempt of the constables to apprehend him, the latter had used more force, according to the evidence for the plaintiff, than was necessary to effect his apprehension; but the learned Judge, who

tried the cause, seems, independently of this evidence, to have left the jury little room for exercising their own discretion, if, in the summing up of the evidence, the observations accompanying it are correctly minuted on the briefs of both the Counsel for the defendants, such as 'these constables are of the reforming kind. Reformation generally produces greater evils than those it attempts to redress.'—'I don't know that d—m—g eyes and limbs is swearing,' (it was under the act against profane cursing and swearing that the party had been proceeded against.) 'This Act of Parliament was never heard of, I never heard of it myself till I came into court.'

"It was no doubt difficult for the jury to resist the impression of observations so unequivocal proceeding from such authority. How far they were becoming a person, who, at that moment, represented the Sovereign who had but a few months before issued the Proclamation before adverted to, it would be an useless waste of time to discuss.

"At the following Summer Assizes, a cause, in which the Mayor was defendant, came on to be tried before Mr. Justice Grose, an account of which, as well as of the result of another action then depending against him, appeared in the York Chronicle of that

time, and, as Mr. Hey says, in a letter written at that period to a dear relative of his, that though inserted by some person unknown to him, it is correct as far as it goes, it shall be here transcribed.

" ' Tuesday afternoon came on to be tried at York, before Sir Nash Grose, one of the Judges of the Court of King's Bench, an action brought by a young woman of Leeds against Mr. Hey, the Mayor of that Borough, to recover damages for false imprisonment. It appeared by the evidence, that this young woman had, for more than twelve months, numbered herself among those unhappy women who abandon themselves to the wretched course of prostitution; that complaints had been made against her by some of the neighbouring inhabitants to the peace officers, by one of whom she was taken before the Mayor, who, after she had acknowledged the nature of the life she led, advised her to change that course for a better; but, not making any promise of amendment, she was continued in the custody of the peace officers till sureties were found for her, which was done the day after that on which she was apprehended by the officer; and for this restraint, by the direction of the Magistrate, the action was brought to recover a com-

pensation. After some hours had been spent in the cause, at the recommendation of the Judge to the Counsel on both sides, a juryman was withdrawn, by which the plaintiff was left without any satisfaction for the injury of which she complained.

"'Immediately upon the cause being thus concluded, the Judge told the jury that he some hours had been under no doubt how the cause ought to be concluded; but that he had proceeded in it, that the true nature of it might the more fully appear, that the conduct of the plaintiff not only justified that of the Magistrate, but had made it his duty: that of this opinion he was satisfied the Jury would have been, had they come to have considered of a verdict: that, as serious characters, they would have reflected on what must be the situation of the country if infamy and prostitution were to be allowed to escape with impunity, and to derive protection and countenance under the eye of the civil magistracy: that our sons, our daughters, and our servants, would be ruined by the vices which were so left unrestrained; and the state of our great towns must be deplorable indeed; but he assured himself, from the verdict they had given in another case, that they would be determined, while

Magistrates did their duty, to defend and support them. And for himself, he took that occasion of saying, that all the protection which could be given to the civil magistrates by the public administration of justice, was no less due to them than it was to the order, the decency, and the peace of the country, which the civil magistrates were so much the means of preserving; and that as to the Magistrate whose conduct had been called in question, he considered it to have been highly meritorious and such as entitled him to the thanks of the public.'

"On Thursday, another action for false imprisonment was tried at the same Assizes, in which John Moseley, a Potter, in Leeds, was plaintiff, and the Mayor of that Borough defendant, when, after a short hearing, the jury gave a verdict for the defendant, who, in consequence thereof, is entitled to double costs.

"It appears from the result of the first trial, that the plaintiff was left by it as completely without any satisfaction for the injury of which she complained, as if the defendant had obtained a verdict. The advisers of the plaintiff must have been confident that this would have been the ultimate result had the cause gone on, or they would not have agreed

to this termination of it; and it was obvious to the learned Judge, that it was wasting the valuable time of the Court to go on with an inquiry so hopeless for the plaintiff, and in which a verdict would be of no advantage to the defendant, as the latter would find it impossible to obtain from her those costs to which a verdict would entitle him. His Lordship, therefore, by recommending such a termination of it felt that he was doing no injustice to either party. That this was his motive is evident, from what passed between his Lordship and Mr. Hey in Court, and of which the latter gives an account in a letter of which the following is an extract.

" ' Leeds, July 17, 1788.

" ' My Dear L.

' Having now got through my Assize business, and that of our Quarter Sessions which were held yesterday, I sit down to give you and the rest of my friends at ———, an account of my trials,—*trials* they have been in more senses than one, but thank God, they they are ended happily for me and the public. —I had made some overtures for a reference

in R——'s business, which had been rejected, except upon terms that were inadmissible. I found soon after I arrived at York, that his Counsel began to propose terms of accommodation. But as the expectation of the public was much raised on the issue of this trial, and as my Counsel thought my defence to be good, I determined to risk a trial. After the trial had lasted above four hours, and I had proved the behaviour of the girl and R—— to be extremely scandalous, the Judge put an end to the further progress of the trial in a way that prevented the cause from going before the jury, and left each party to pay their own costs. I told the Judge, that I should accede to any proposal his lordship should make, and added by my Counsel, Mr. Law, that I rather wished for a verdict, as my conduct by such a termination as had been proposed, might still be exposed to censure. The Judge answered, that he supposed I might find it difficult to get costs paid from the party, and as to my character, he would take care of that. He then addressed the Court, (which was much crowded,) in a most excellent speech.'

"Thus ended these vexatious proceedings, instituted against a Magistrate whose only offence was the conscientious discharge of his public duty. What a picture of human nature are we here presented with! With what different feelings do men view those offences which are committed against the interests of religion, compared with those which are executed by any attack upon the interests or the property of their fellow creatures. When, for a breach of the third or fourth commandment; to which the laws of man have attached the penalty of a few pence, this penalty is attempted to be enforced, the unthinking multitude stand by and call it persecution, and perhaps encourage resistance to it, while, for a breach of the eighth, which more directly affects their security or their interests, they can with complacency witness the most severe and exemplary punishments. There is great justice in that remark made by Colquhoun in his book on police, a transcript of which Mr. Hey had among the papers relating to the proceedings against him, and of which his conduct shews that he felt all the wisdom and the force: 'Nothing contributes in a greater degree to deprave the minds of the people, than the little regard which laws

pay to morality by inflicting more severe punishments on offenders, who commit, what may be termed, political crimes, and crimes against property, than those who violate religion and virtue.'

"The only means of securing the peace of society, and of preventing more atrocious crimes is, to enforce by lesser punishments the observance of religious and moral duties.

"Nothing can more strongly shew the little interest which the public take in enforcing the laws against profaneness and immorality, than that a learned Judge from the Bench should make a merit, as it were, of proclaiming his ignorance of the statute passed only in the last reign, (19 George II.,) for more effectually preventing profane cursing and swearing; the thirteenth section of which directs that, it shall be publicly read in all parish churches and chapels four times in the year; and the preamble of which vindicates the necessity of its enactment by stating, that the 'horrid, impious, and execrable vices of profane cursing and swearing, so highly displeasing to Almighty God, and loathsome and offensive to every Christian, are become so frequent and notorious, that, unless speedily and effectually pu-

nished, they may justly provoke the divine vengeance to increase the many calamities these nations now labour under;' alluding to the calamities which the rebellion, that had burst forth in the preceding year, had carried in its train..

"Enforcing the laws against those vices which have no sensible and immediate effect on the interests or security of social life, dangerous and destructive as may be their ultimate tendency, is too generally considered as an unnecessary interference with the rights of personal liberty, as if to endeavour to save men who will not save themselves from the galling tyranny of the worst passions, was not to secure to them the most perfect freedom. Vices which lead to dissoluteness of manners are the last which a wise legislature should overlook, or a faithful minister of the law should permit to be indulged with impunity. Is it not enough that they may revel undisturbed in their proper element of secrecy and darkness, dreading no interruption from the arm of justice by which they are assailable only when they stalk forth, as it were, in the open day, bidding defiance to the requirements of public decorum, and indiscriminately wounding all private feeling, when it is notorious how few

have suffered for those crimes which mankind are most eager to punish, who have not been allured to their destruction by drunkenness, sabbath-breaking, and licentiousness; sins which seldom fail to ruin the fortunes of the opulent, and to bring the more humble imitators of their example to the gallows or the hospital.

" Mr. Hey, after these actions were tried, had a meeting with the publicans within the Borough, against whom proceedings had been instituted for permitting tipling on the Lord's day; and who, in consequence, seem to have solicited an interview with him. A memorandum, of which the following is an extract, shows the part which he was determined to act upon this occasion.

" ' 1. Obtain an explicit promise, not to suffer tipling on any part of the Lord's day.

" ' 2. To suffer the constables quietly to visit their houses.

" ' 3. The law extends to week days, and will be put in execution in case of *fraud* or *irregularity*.

" ' 4. Defendants to declare that they desire all proceedings to be stopped, and request to pay costs.

" ' 5. I will make no promises but to act according to law.

" ' 6. Promise to visit personally C———'s and W———'s next Sunday, and regulate the country ale-houses.

" ' 7. Warn the constables against incivility and illegality.

" ' 8. Declare that the constables must not expect my support in any thing illegal.—Offer to assist them with *advice.*

" ' Mention the vexatious suits against me, and my determination to pursue my duty *without revenge.*'

" Such were the principles by which this worthy man was actuated in the discharge of his magisterial duties, and in which he uniformly persevered. Unawed alike by the apprehension of that hostility which had been predicted in the outset, or the actual annoyance of that persecution which assailed him, he steadily enforced the execution of those laws which had indeed long slept, but to which his own sense of duty, as well as the injunctions of his sovereign, challenged his attention. Against the offences which they proscribe he raised the rod of justice without prejudice, and without partiality;

regardless of the personal inconvenience or unpopularity to which his conduct might subject him."

"'Nec sumit aut ponit secures
Arbitrio popularis auræ.'"

If a magistrate under the sacred obligations of the oath taken on entering upon his office, and with the prescribed rule of his duty in his hand, may violate the former and deviate from the latter with perfect integrity and a good conscience; if he may substitute expediency as his guide instead of the laws of his country, and regard the open outrage and defiance of decency and morality, as matters of less importance than the smallest infringement of the laws of property; then Mr. Hey must be censured at the tribunal of worldly wisdom and political sagacity.

It is but too apparent, that one of the Judges (whose name is here suppressed from respect to his office) who pronounced sentence, not only against the Mayor, but likewise against his principles, had much to learn of the duty of man to his Creator and to his neighbour. His avowed ignorance of laws and statutes neither ancient nor obsolete, and the levity with which he treated those offences against which Almighty God has denounced the most fearful penalties, indicate a sad and deplorable absence of moral science and religious feeling.*

* "Quid est enim temeritate turpius? Aut quid tam

It is highly probable, that some of the inferior officers under the Mayor might commit errors in the discharge of their duties; and it was very proper that compensation should be made where injury had been sustained, and reparation where justice had been too rigorously exercised. But for a Judge upon the tribunal of justice, to palliate the evil of profane cursing and swearing, and to censure and condemn all attempts to reform the morals of the people in the very face of a recent Proclamation of his Sovereign, betrays a most culpable defect of information, or a profligacy of mind, which all serious and considerate persons must lament and condemn.

The sanction of such high authority encouraged the gross and vicious part of the populace, not only to assail their Mayor with insolent and vulgar abuse, but to perpetrate acts of wanton and brutal violence. After burning Mr. Hey in effigy, they stabbed one of his carriage horses, cut the traces, and, by their ferocious turbulence, excited so just an apprehension of greater mischiefs, that

temerarium, tamque indignum sapientis gravitate, atque constantia, quam aut falsum sentire, aut, quod non satis explorate perceptum sit, et cognitum, sine ulla dubitatione defendere?" Cicero de Natura Deorum.

Mrs. Hey, who was in the carriage at this time, became greatly alarmed, and her health was, for a considerable period, much injured in consequence of these outrageous proceedings. But these clouds and storms were, ere long, dispersed. "His righteousness came forth as the light, and his just-dealing as the noon-day." He lived to see the extinction, or subsidence, of those prejudices and misapprehensions, and to receive from his townsmen those unequivocal testimonies of respect and regard, which were not less honourable to their rectified conceptions of his character than gratifying to his own mind.

Mr. Hey viewed with concern and alarm the progress of infidel principles, which had been gradually diffused with much art and assiduity through a great part of the Continent of Europe. The admission of these detestable doctrines was necessarily accompanied by a bold profligacy of manners, a hardened depravity of moral sentiment, and every noble, generous, and virtuous feeling gave way to a cold, base, narrow, intolerant selfishness, equally hostile to the principles of justice, the dictates of right reason, and the tender sympathies of humanity. The agency of this malignant leaven had been

long silently exerting its influence through different portions of the corrupt mass; and, about this period, the fermentation had acquired a strength and maturity which agitated and convulsed, not the French nation only, but every government within the sphere of its influence. The first shocks and commotions were portentous indications of the explosion of a volcano, which emitted from its bowels a pestiferous vapour, pregnant with disaster, madness, and woe. The ill-constructed and unsubstantial theories of the equality of mankind, of the perfectibility of human nature, of a state of freedom incompatible with the laws of God, and at variance with all human civil institutions, engendered a spirit of insubordination, a contempt of all authority, a disdain of those restraints, moral and social which are so essential to personal security and the comfortable subsistence of human society. Such principles and passions quickened into life and activity, under the awe of no repressing or controlling influence, exhibited to a calm, reflecting mind the appalling spectacle of a people impelled headlong, by the fury of a wild and heated imagination, into the most preposterous schemes of ambition, into practices of refined and unparalleled inhumanity, into

the wanton profanation of all that was ever held sacred and venerable; and, affecting a scorn of the common civilities and decencies of life, rapidly plunging into the lowest sink of grossness, voluptuousness, and brutality.

Mr. Hey had studied attentively the constitution of his country, and was thoroughly persuaded that it is calculated to diffuse a beneficent influence over the people who are blessed by the possession of it surpassing that enjoyed by any other nation. He had drawn his political principles from the Bible, and considered the practical recognition of the Supreme Being as the great Governor of the world, with a serious regard to the exercise of religion and the obligations of christian morality, as the fundamental supports of every government, without which neither prosperity nor happiness could be reasonably expected. He was consequently surprised and alarmed by the folly and temerity of those men, who, seduced by fanciful and unsubstantial theories, and in the vehement pursuit of irrational and visionary objects, were eager to trample down all former institutions, sacred and civil, to sacrifice all that had been taught by the wisdom and experience of former ages, and to subject the highest and most important interests of man-

kind to the test of rash and chimerical experiments. Many of his surviving friends may perhaps recollect his remark on the murder of the French King:—"I am no prophet, nor shall I probably live to see it; but I greatly mistake, if those sentiments have not gone forth which will shake every throne of Europe to its base."

The philosophical and political creeds which successively sprung up, were imposed and changed until the prolific faculty of French genius itself was nearly exhausted; yet these diversified and misformed productions agreed in one conspicuous tendency, that of conducting their deluded projectors into the barbarous extravagances of anarchy, and the gloomy abyss of atheism. The uninstructed, corrupt, unprincipled part of mankind were subjects duly prepared to receive and propagate the pestilential feculence; and never were the emissaries of evil more intrepid, active, and zealous in communicating the contagion, and labouring to involve all human beings in the same miseries and horrors by which they were overwhelmed, than at this distracting period.

The firmness of Mr. Hey's mind seemed to be shaken; he was oppressed by an unusual dejection of spirits at the prospect of those

impending storms, which threatened no less than the entire overthrow of all that was dear to men, as members of society, and the extinction of all that cheered them as candidates for immortality. Every constituted form of civil and ecclesiastical polity, all the privileges and immunities enjoyed under the sanction of a well-regulated government, and the very existence of religion as the guide of life and the foundation of our most exalted hopes, seemed to be marked for subversion; and it required the utmost exertion of his faith in the power and goodness of God to sustain his mind, under the conflicting emotions by which it was agitated. Mr. Hey was induced by the circumstances of the times, to engage zealously in such patriotic exertions as tended to obstruct the licentious and wicked designs of the enemies of government, and the promoters of disorder and infidelity. Mr. Hey became a politician indeed; but his patriotism was pure and disinterested; he loved his country, he was the friend of peace and good order, and of those civil and religious privileges which belong essentially to our free and happy constitution, and are inseparably connected with a duly regulated liberty. He was no friend to harsh and violent counsels, no favourer of arbitrary and tyrannical pro-

ceedings, he was not a rash, partial, unguarded declaimer against the persons or the measures which he disapproved; but he laboured to convince the judgment by sound argument, and to gain the heart by friendly expostulation and mild persuasion.

Mr. Hey conferred at this juncture with the principal persons of the town of Leeds, on the state and condition of our national affairs, and pointed out the dangers to which the country was exposed, in so clear and convincing a manner, that they were roused to exertion, and both steadily and effectually co-operated with him in opposing levelling and revolutionary principles, and in exciting and cherishing a spirit of loyalty to the government, and affection to the best interests of the state. He maintained a correspondence with several members of the House of Commons, and not unfrequently suggested measures which were finally adopted by the government. Committees often met at his house to deliberate on the best methods of averting and repelling the baleful influence of democratical and atheistical principles, and all the vigour and energy of his character were summoned into action, and directed to the great purposes of promoting the safety and welfare of his country. The patriotism

of Mr. Hey being conducted and hallowed by the spirit of Christianity, his exertions for the peace and happiness of the kingdom were combined with regular, solemn, and private intercession with Almighty God; he likewise composed a form of prayer, with which he and his religious friends agreed to supplicate the divine mercy, on a certain evening in every week; and during a period of twenty years he imposed on himself the observance of days of fasting and humiliation in addition to those appointed by the Legislature. He considered religion as the grand bulwark of a state, and often expressed it as his opinion, "that a truly righteous nation would be invincible;* for," he observed, "although men, as individuals, were reserved to the judgment of the last day, yet, as nations could have no existence at that period, col-

* "I will not assert, with a very eminent writer, (Butler,) that it (religion) naturally tends to political aggrandizement. He thinks that a perfectly virtuous nation (which can only be formed upon the principles of piety) would, in a course of ages, according to the ordinary progress of things, obtain the empire of the world. This, perhaps, may be as great an excess on one hand, as it is on the other to affirm, that such a nation would infallibly fall a prey to external violence or intrigue."

Christian Politics, by Ely Bates, Esq., page 142.

lectively, they were rewarded or punished in this world, according to their works." As the political principles of Mr. Hey were founded upon the Bible, so the means he employed, and the measures he adopted to further the great and good designs which he pursued, were consonant with the spirit and genius of Christianity. He was not a mean, abject servant of popular opinion, seeking influence and courting applause by flattering the crude, hollow, and pernicious notions, the turbulent and dangerous passions of a selfish, ignorant, head-strong multitude ;* he disdained to advance the interests of his party by garbled statements and unjust representations of the principles and conduct of his opponents, or to sacrifice truth, honour, and integrity, by defaming the characters and decrying indiscriminately all the proceedings of his political adversaries. It is most extraordinary and lamentable, that persons whose conduct is truly respectable in their social and domestic relations, should by an unwarrantable and dangerous refinement separate moral from political integrity. Hence, in almost every age and in every

* "The longest sword, the strongest lungs, the most voices, are false measures of truth." Whichcote.

country, men, highly endowed by nature and richly furnished by education, who would start with horror from those practices which are stigmatized as base and dishonourable in common life, have appeared ready to sacrifice their elevated and generous sentiments, without remorse or feeling, in subservience to the interests of their political connexions; pursuing what they contemplate as the best ends, by the most culpable and unjustifiable means. They would reject with abhorrence that detestable maxim which sanctions the "doing of evil that good may come," on every other occasion except that of humbling and crushing their adversaries, and throwing power and influence into the scale of their own party. Mere secular men, whose pretensions and purposes are bounded by the scanty limits of human life, whose highest views and designs extend no further than to the glory and aggrandizement of nations and empires, will probably regard with pity or contempt the scrupulous morality of those who recoil from the proposal of sacrificing simplicity, honesty, and truth, even though some great political occasions would render the sacrifice conspicuously advantageous. But the characters of good and evil are immutable. No circumstances can change

the nature of what is essentially right, or wrong; no dangers or difficulties, no conviction of expediency or utility can make that to be lawful, which Almighty God has pronounced to be unlawful.

The ingenious sophistry of irreligious men may attempt to justify, to palliate, or to excuse a departure from truth, or the violation of justice and charity, when tempted by the prospect of advantage to their cause; and the tribunal of human opinion will commonly shew much lenity to such offenders, easily admitting the extenuating pleas adduced in their behalf, ranking their dereliction of fairness and probity among venial transgressions, and too often assigning to it the tribute of approbation and applause. But the measures of virtue and vice are not to be adapted to the convenience or interests of politicians, or resigned to the rude management of a gross and incompetent multitude. "The wisdom of this world is foolishness with God," and he who is supremely holy, just, and true, who can neither err in his judgments, or be controlled in the execution of his purposes, hath declared his abhorrence of "every one that loveth and maketh a lie," and his determination to visit with fit and awful retribution the wilful and wanton trans-

gressors of his righteous laws. With what sentiments of detestation, mingled with pity, must superior beings look down upon the man, who, under the colour of a name assumed to entrap the concurrence and inflame the passions of the populace, prostitutes his talents, that he may nourish his vanity by their senseless and turbulent adulation; who condescends to be the leader, or instrument, of a faction, that he may more effectually distress the men he wishes to supplant, and thwart the measures which he does not conscientiously disapprove; who has recourse to the arts of ridicule, invective, and calumny, perhaps even to baser means, that he may render the objects of his persecution odious to the people. What is the true likeness of that man, "who sets his neighbour's house on fire, that he may roast his own eggs?"* Who undermines the foundations of truth, equity, and morals, that the objects of his animosity may be smothered in their ruins? Those who are chiefly actuated by the spirit of this world, with whom ambition, avarice, or the lust of human glory are the grand springs of action, and form the principles of their political conduct, will probably treat such

* Bacon's Essays.

representations as those with levity or contempt. But it may concern such persons seriously to consider, whether rectitude of purpose and design in the ways of men, may be abandoned as interest or convenience may suggest, without incurring guilt in the eyes of that God who "requireth truth in the inward parts;" whether the flexible morality which often passes current in matters of state policy, will be sanctioned at the tribunal of the supreme Judge; whether the merit of patriotic zeal will expiate and efface all the unrighteous proceedings and malevolent tempers with which it may be combined. No man is authorized to have a code of moral institutions for himself or his party; to erect himself into the character of his own legislator, and to assume his own sense, or conscience, as the rule and measure of his conduct, without reference or submission to the will of the moral Governor of the universe. If the reason of a man be found at variance with the obligations of religion and morality, it is, so far, inferior or corrupt reason; if his conscience dictate what is contrary to the duty he owes to God and his neighbour, although he may feel himself obliged by it, yet he is responsible for the manner in which he came by his conscience,

and for the errors into which it may mislead him. A man may be conscientiously disloyal, and honestly mischievous; but the plea of good intentions will not protect him from the animadversion of the law, and however sincerity may extenuate the malignity of a crime, it can never divest evil of its turpitude, nor transform vice into virtue.

In the year 1801, Mr. Hey was elected, a second time, the Mayor of Leeds. He executed the duties of his office with the same conscientious regard to the obligations of his oath as before, and was not less firm and active in repressing the vicious infringement of the laws, by opposing whatever tended to the corruption of good morals; and in so regulating the civil economy of the town, as to promote that order and decency which are essential to the peace and prosperity of the community. In a letter to one of his daughters, he expresses himself surprised that he could pass through the streets without insult; since he persisted in strictly enforcing the observance of the laws enacted for the regulation of public houses, and was vigilant in suppressing certain practices which are prohibited by the wisdom of the Legislature, as unfriendly to industry, and tending to cherish improvidence, disorder, and crime

among the labouring classes of the people. The talents, resolution, and character of Mr. Hey were better understood and more correctly appreciated, at this period, than at the commencement of his first mayoralty. The unsullied reputation he had long sustained, his active and benevolent efforts for the welfare of his townsmen, the conspicuous services which his unwearied zeal and disinterested patriotism had rendered to society, had secured to him the regard and support of the enlightened friends of virtue, of religion, and their country. Whatever secret rancour might be harboured by those who hated his piety, and were inimical to his political principles; they were discreet enough to refrain from any public expression of it, and to treat him, in general, with decency and respect. The faithful execution of his office was frequently not less painful to himself than to others, and he was wont to remark, "that he had often incurred the greatest obloquy from those actions which had required the greatest sacrifice of feeling to perform, and to which he was conscious, nothing could have impelled him, but a deep sense of his duty."

During the period of his second mayoralty, there was an occurrence of too remarkable

and interesting a nature to be suppressed. Mr. H. a young man, who was clerk in the banking-house of Messrs. Elam and Thompson, was brought before Mr. Hey under the charge of forgery. He was a member of a respectable family; many of his friends and connexions were persons of worth and piety, and he had conducted himself during several years with propriety and integrity. This young man had fallen, gradually, into the pernicious habit of drinking to excess; the indulgence of this destructive propensity requiring more money than his limited income could furnish, he had recourse to unlawful methods of acquiring pecuniary supplies. Having access to the printed bills circulated by country bankers, he secretly filled up some of them, and appropriated them to his own use: two of these notes rendered current by the signature of Elam and Co. were proved to be forged notes, and he was accused as the person guilty of this breach of trust. When brought before the Mayor for examination, the evidence against him was too strong and clear to admit of contradiction; he then confessed his crime, and appeared greatly agitated and alarmed by the fearful consequences attached to this violation of the law. The order for his commitment

was signed; he was sent to the Leeds prison, and was to be transferred on the following day to York Castle. Mr. Hey felt great compassion for this unhappy youth, whom he did not regard as a hardened criminal, long practised in courses of dishonesty; and having no doubt that H—— would be condemned to suffer death, he determined to send for him to his own house, the same evening, that he might converse with and admonish him. When H—— was brought to the Mayor's house, he seemed to be scarcely sober; and his haggard look and trembling limbs indicated a constitution impaired by intemperance. A consciousness of the perilous situation into which his excesses had brought him, produced a deep dejection of spirits, and threw a gloomy wildness over his countenance which presented him as an object of lively commiseration. Mr. Hey informed the prisoner, that the purpose of this interview was to offer him advice which might be useful to him, under the melancholy circumstances to which his evil habits had reduced him. He then enlarged to H—— on the sin of drunkenness, on the state of degradation and wretchedness into which it had plunged him, on the difficulty of subduing habits strengthened by long

indulgence, and the violent temptations to which he would be exposed, under the pressure of his troubles, to seek temporary relief from the reproaches of his conscience and the distress which would harass his mind, by a recourse to intoxicating liquors. He assured him, that the evidence against him was too well supported to admit of a doubt respecting the issue of his trial; that the nature of his crime removed all hope of mercy from a human tribunal; that he must consequently abandon every expectation of acquittal, and prepare to die. Mr. Hey then seriously exhorted him to avoid intemperance, to read the Holy Scriptures with fervent prayer, and to seek earnestly the pardon of his sins and acceptance with God, through the merits and intercession of the Saviour of mankind. He further enjoined him, on his arrival at York, to request the visits of the Rev. William Richardson,* and H—— promised that he

* The Rev. William Richardson, Minister of the Parish of St. Michael Le Belfrey, and Sub-Chanter or Head of the Vicars Choral of the Cathedral in York, was a Clergyman in whose conduct and character there was much to be praised, and much to be imitated. He was endowed with a sound understanding, great quickness of conception, and a correct judgment; and he communicated the results of

would certainly comply with this injunction. The prisoner fulfilled this promise

his reading, or meditations, with remarkable clearness and facility. [a]

The theological opinions of Mr. Richardson were derived, as all religious opinions ought to be, from a diligent and upright study of the Bible, and they were conformable to the articles of faith which he had subscribed. In his sermons and religious conversation there was a wise and well arranged proportion of doctrine and precept; he neither concealed nor diluted his principles to avoid offence, or escape animadversion; but the moderation and sobriety which characterised his public labours, and private communications, reduced those who opposed and censured him to press not more heavily upon his principles, than upon those of the church of which he was a minister. He must be allowed to have known what was his own creed; and his habitual candour, frankness, and integrity, raising him above the suspicion of dissimulation or hypocrisy, leaves no room for doubting that the following declaration conveyed, unequivocally, the sense of his own mind:

"My faith is exactly that of the Church of England; as far as I know, her doctrines are mine. Her forms of worship are preferred by me before any devotional service I ever heard, or saw. I have been shaken in mind by con-

[a] This valuable Clergyman and exemplary Christian was removed, by death, from his friends and his people, on Thursday, May the 17th, 1821, in the seventy-ninth year of his age, and the fifty-third of his ministry. An interesting and affectionate, though brief memoir of this excellent person has appeared: it is written with much candour, judgment, and impartiality; and it excites a hope that this may be only a prelude to a larger and more copious narrative.

faithfully, soon after his confinement in the Castle.

troversial writers of different sects and sorts; I have been tossed about with various winds of doctrines; I have thought deeply on every point that seemed to me to accompany salvation; and I have determined to live and die in the bosom of the Established Church."

Such were likewise the sentiments of his friend, the late Rev. Joseph Milner, of Hull, and of the far greater part of the Clergymen, whether now living or dead, with whom he was accustomed chiefly to associate, Yet, to men thus orthodox in their principles, affectionate to the National Establishment, of unblemished morals, and exemplarily assiduous in the discharging of their pastoral duties, do a certain number of their clerical brethren apply the epithet of *evangelical minister*, as a term of reproach.[b] Do those Clergymen who endeavour thus to excite prejudice, and obstruct the influence and success of their brethren, wish the world to understand that they themselves are not evangelical ministers, or in other words, that they do not preach the gospel of Jesus Christ, which they received an express commission to teach at their ordination?[c] Such an impu-

[b] "She (the Church) must not teach repentance without faith, pardon without atonement, nor morality without grace. Christ must be exhibited in virtue of his *obedience unto death*, as exalted to be a Saviour as well as a Prince; as seated on a throne of grace and mercy, dispensing the aids of his Spirit and the blessings of forgiveness as well as on a throne of dominion issuing his laws and commandments," &c.

Bates's Christian Politics, page 210.

[c] The writer is well aware that many of the Clergy regard this term as an unjust usurpation on the part of certain ministers; yet it is employed to indicate a well-known description of preachers, and it cannot be dissembled

Mr. Hey had the satisfaction of receiving a report from the Town-Clerk of Leeds,

tation would, doubtless, be repelled as calumnious; it would be resented as unjust and highly offensive: and with good reason, since no charge could be more serious against the Church of England than this, that her ministers in general are not evangelical ministers. A great misunderstanding must exist somewhere; and it may be confidently hoped that, the more wise, pious, humble, and charitable, on each side the question, will, by candid and friendly explanations, understand each other better, and, extinguishing all hostile feelings, follow ardently after peace, conciliation, and unity. There are certain high and fundamental truths, in which all those who have subscribed the articles of religion must agree; and if their sentiments in essential and necessary points coincide, the defect of forbearance in matters of minor importance is scarcely consistent with modesty, wisdom, or charity. To frame new articles, and construct interrogatories, with all the minuteness and subtilty which a captious mind can devise, for the purpose of reducing the several members of an Established Church to an exact uniformity of religious opinions, would seem to imply either a deplorable ignorance of human nature, and a perverse forgetfulness of the lessons recorded by experience, or they indicate an intolerant and persecuting spirit, utterly at variance with the principles of religious liberty, and the mild, generous, enlarged, and conciliating genius

that a wide and important distinction exists between the sermons of many of those who call themselves orthodox, and those who are termed evangelical. It is also notorious, that, in one or two dioceses, at least, nothing would tend more to ruin the reputation of a Clergyman with his Bishop, than to shew that he is an evangelical preacher.

" that H——, from the time of his entering the Castle, had devoted himself to religious

of true Christianity.[d] Such methods are not only repugnant to the constitution of these kingdoms, ecclesiastical and civil, and contrary to that wise moderation so conspicuous in the Articles, Liturgy, and Homilies of our Church; but they tend directly to exclude men of an honest and conscientious mind, and to open the door widely to ignorance, prevarication, and hypocrisy. " Let men beware of rending God's church by two kinds of controversies; the one, when the point controverted is small and trifling, not deserving the contention raised about it; but inflamed merely by opposition. For, as one of the Fathers elegantly observed, the coat of Christ was without seam, but the church's vesture of various colours: then adds, let the variety of the garment continue, and no rent be made. For unity and uniformity are widely different.

" The other kind of controversy is, when the subject has weight, but is reduced to too great subtilty and obscurity; so that it becomes ingenious rather than substantial. Is it not reasonable to believe, that God, who searches and knows the heart, clearly perceives that frail men in some of their controversies think alike, and graciously accepts of both? Men imagine oppositions which, in reality, do not exist; and couch them in new terms, which they make so fixed and invariable, that though the meaning ought to govern the term, the term here governs

d " Let men beware, whilst they secure and guard an unity of religion, they do not dissolve and demolish the laws of society and charity. For this is to break the first table against the second, and to consider Christians so as to forget they are men." Bacon.

exercises and the concerns of his soul, and that he had become quite another man." This gratifying account was confirmed, a short time afterwards, by Mr. Richardson, who informed the Mayor, during a visit which he made to York, that H—— had sent for him on his first arrival at the Castle, that Mr. Richardson had constantly visited this unhappy criminal, and that he considered him as one truly penitent and converted to God.

H—— was tried at the ensuing Assizes, found guilty, and condemned to die, and was left by the Judge for execution. The family and friends of H—— were deeply affected by this train of mournful circumstances, among whom Mr. Fawcett, afterwards Dr. Fawcett, a Baptist Minister, who resided near Halifax, in Yorkshire, a man of superior talents and distinguished worth and piety, exerted himself, with unwearied zeal and kindness to serve him. Mr. Faw-

the meaning. And, to say the truth, it was excellently and prudently observed by a very wise Father of the Church, and spoke with great sincerity and ingenuity, that *they who advise the straining and forcing of consciences, only cover their own passions under that pretence, and think their own interest concerned in the thing.*"

Bacon's Essay "Of Unity of Religion."

cett had published "An Essay on Anger," in the year 1787; and, by some means, this book had been recommended to the notice of our late pious and excellent Sovereign, George the Third. His Majesty was much pleased with it; he read it through twice, and said to some of his attendants, that he must make the author a Bishop. The King was then informed that Mr. Fawcett was a Dissenting Minister, and was consequently precluded from receiving any preferment in the Established Church. With that kindness and condescension, by which His Majesty was habitually actuated, he directed that Mr. Fawcett might be informed of the satisfaction he had derived from perusing his Essay, and of his desire to bestow some token of his royal favour upon him, when he should be informed how this could be done most acceptably to Mr. Fawcett. This good man being contented with the station allotted him by the Divine Providence, after expressing humbly his sense of the King's most gracious intentions towards him, declined asking any favour, except this, that His Majesty would condescend to accept a few religious publications, from which he hoped the King might derive further pleasure and advantage.

The family of H—— were not only well

known to Mr. Fawcett, but H—— himself had formerly been an inmate, and probably a pupil in his house. When Mr. Fawcett heard of the condemnation of the criminal, and saw his pious relatives overwhelmed by distress, he was much affected and sympathised tenderly with them in their affliction. Having revolved this affair seriously and with much deliberation in his own mind, without communicating his intentions to any one, he formed the noble and benevolent purpose of using the permission given to him by his Sovereign, to ask the life of H—— as the greatest kindness which His Majesty could confer upon him. Accordingly, after offering up a solemn and fervent prayer to Almighty God for direction and assistance, Mr. Fawcett prepared a supplicatory address to the King, intreating, with much earnestness and the most pathetic representations, that the royal mercy might be extended to the condemned prisoner. He was well aware that this mercy had been refused to the most urgent and powerful applications in the behalf of Dr. Dodd and others, and that the King had expressed a determination of leaving the perpetrators of forgery to suffer the full rigour of the law. Under much anxiety, and scarcely cheered by a single

ray of hope, the petition was sent to London and presented to His Majesty, when, to the unspeakable surprise and joy of Mr. Fawcett, a letter soon arrived, addressed to him by a person in authority, conveying this welcome intelligence, "You may rest assured that his life is safe."

This assurance contained all that Mr. Fawcett had implored; he immediately sent a humble address of thanks to the King, accompanied by a small book, elegantly bound, which was graciously accepted by His Majesty.

H—— was transported to New South Wales, where his subsequent conduct has justified the good opinion formed of him by the pious and judicious friends who visited him during his imprisonment.

Since his arrival there, the Governor and Chaplain of the Colony have expressed their approbation of his behaviour; and H—— gained so far the confidence of the Governor, that he was employed by him in services of trust and importance; and, when many years had elapsed after his transportation, the Rev. Samuel Marsden continued to bear a favourable testimony to his general deportment.

Dr. Fawcett is dead; and his modesty cannot now be pained by the narration of cir-

cumstances, which, while living, he studiously endeavoured to withhold, even from his most intimate friends. But although his humility would have consigned this remarkable story to oblivion, it is recorded on high; it lives in the grateful memory of those surviving connexions of H——, whose affliction found this unhoped-for alleviation; and it will remain a bright testimony of the genuine piety and disinterested kindness of this generous friend, whose timely interposition rescued the penitent criminal from death.

The character and disposition of our late most excellent Sovereign appear throughout this transaction in their simple and genuine beauty, exhibiting that condescension, goodness, and piety, which rendered him pre-eminent as a most religious monarch, and distinguished him as one of the best men that ever swayed the British sceptre. The power and efficacy of our holy religion, neither degraded by superstition, nor evaporating in fruitless profession, shone with a steady unvarying radiance in George the Third, conciliating the affections, and commanding the veneration of those among his subjects who could appreciate his virtues and estimate his worth; and his name will be transmitted to posterity as a noble and illustrious in-

stance of the union of christian graces with all those great and kingly qualities which were the support and ornament of his throne. He is gone to receive his eternal reward; to be crowned with unfading honour and glory; and to enjoy that uninterrupted peace and unmingled blessedness which are the portion of the people of God.

As it is the unquestionable duty of every member of the community to love and honour his king, so will it be the devout and fervent wish of every loyal subject, that our most gracious Sovereign, the illustrious successor to the throne of these kingdoms, may be exempted from the disquietudes, and adorned with the distinguished virtues, of his Royal Father: that the Holy Spirit of God may descend and abide upon him, that, being enriched with heavenly grace, he may reign long in righteousness, prosperity, and peace, confounding the malice and calumnies of his enemies, by exhibiting a bright example of every princely and christian excellence. In the short period during which he has swayed the British sceptre, we have witnessed a sacred attachment to the principles of the constitution; an uniform observance of justice blended with mildness, equity, and

a sincere regard for the public welfare; and the munificent patronage of those liberal arts and sciences which tend to shed lustre on the prince, and to exalt the character of the nation, while they promote the advantage and happiness of the country. Long may he reign, the friend and father of his people, not more distinguished by his kingly virtues, than by his steadfast adherence to the principles and duties of our holy religion; imitating the conduct of those devout monarchs who have governed their people in the fear of God; walking in that course of piety, public and private, the terror of the evil and the patron of the good, of which so bright an example was traced and exhibited in the life and conduct of his illustrious predecessor. Then shall "peace dwell within our walls, and prosperity within our palaces!"

The period of Mr. Hey's second mayoralty having expired, he retired from the office, honoured by the respect and approbation of the wise and good, and with a well-grounded consciousness that, he had endeavoured to discharge the duties of his station with diligence and fidelity, by labouring to promote the peace, the union, the welfare, and durable happiness of the com-

munity over which he had presided. When divesting himself of the scarlet gown, that it might be transferred to his successor, addressing himself to those around him, he said, "This is, probably, the last time that I shall fill this office; I would remark, on taking my leave of it, that, 'he that ruleth over men must be just, ruling in the fear of God.'"

4. *The zeal and public spirit of Mr. Hey in promoting whatever promised benefit to the true interests of mankind.*

THE philanthropy and enlightened benevolence of Mr. Hey appeared on those public occasions wherein a reasonable prospect of utility to his fellow-creatures was presented to his mind. He was among the earliest promoters of the abolition of the Slave Trade, co-operating with his parliamentary friends and others in exciting a general detestation of it, and steadily supporting every measure that tended to the extinction of that unchristian and abominable traffic. When the Sierra Leone Company was formed, he immediately became a member, subscribing largely (five hundred pounds) to its stock, and employing his influence with others, to advance the great and useful purposes for which it was originally established. Mr. Hey was indeed

zealous and unremitting in his endeavours to promote those just and benevolent purposes which were pursued with laborious and unwearied perseverance by Mr. Wilberforce and others, to rescue the unhappy natives of Africa from the barbarous, unjust, and scandalous treatment of their christian oppressors.* The open and avowed opposition to these humane measures, an opposition reflecting shame and disgrace on its inhuman and selfish abettors, is nearly suppressed in

* The name of Mr. Wilberforce cannot be introduced without exciting a train of ideas in which are associated all that is great and good,—kind,—amiable,—beneficent,—the servant of God,—the friend of man,—the pure, disinterested, generous patriot, — the patron of merit, — the protector of the oppressed,—venerated and beloved in the bosom of his family,—the life and delight of every circle of his friends. It was the honour and happiness of Mr. Hey, for such he always esteemed it, to live on the terms of an intimate friendship, during many years, with Mr. Wilberforce. Their communication was confidential and unreserved; their correspondence was voluminous, and embraced most of the topics which have engaged the attention of men of piety, of philanthropists and lovers of their country, during the last forty years. Mr. Hey shewed a steady and active concern for the honour and interests of Mr. Wilberforce on every suitable occasion, and he cherished a respectful and affectionate regard for him to the end of his days. During the period that Mr. Wilberforce represented the County of York, in Parliament, Mr. Hey had,

this country; and the laws of God, sustained in their practical operation by the laws of the State, now extend their salutary influence, as far as British power can enforce them, to the delivery of a race of men from the most odious and destructive tyranny that was ever exercised by one human being over another. But the patrons of justice and humanity have still too much occasion to lament, that the avarice of men who can neither blush nor feel, is too successful in frustrating the execution of their laudable intentions. The Slave Trade with all its attendant horrors still subsists, and is carried on to a frightful extent with diabolical cunning and atrocity, and not without the connivance, it may be feared, of more than one European Government; which, by thus giving sanction to the cupidity of their subjects, violate every moral obligation, and league with the very scum and refuse of society, in perpetrating villanies and

on several occasions, the gratification of receiving him as his guest; and he recorded these visits among the most agreeable occurrences of his life.[a] Long may the surviving friend remain among us, exhibiting a bright example of piety and virtue, and be sustained in a capacity of conferring additional benefits on his country and on mankind!

[a] Letter to Mrs. Jarratt, December 9, 1806.

atrocities, the most shocking and abominable, for the purpose of reducing their fellow men to the most abject degree of corporeal and mental debasement.

Letter to Mrs. Jarratt.

" Leeds, December 9, 1808.

" I have had the pleasure of seeing my dear friend, Mr. Wilberforce, seated once more in his chair of triumph; and I congratulate the nation, and the world itself, on this event. This last is scarcely too strong an expression; for, if his life and health are continued, I trust his labours will bring benefit to the human race. His heart is truly enlarged, and the effect of some of his undertakings, if successful, will be of no little extent. The reception which he met with in the West Riding was quite enthusiastic. His horses were taken from his carriage at almost every great town at which he arrived; and even at some large villages. His audiences were most numerous; and his addresses were received with much respect and affection. He slept three nights at my house; and, notwithstanding the hurry of the first

day, (Tuesday,) his conversation at dinner was very edifying. * * * *

"What awful events have we lived to see! Who can tell what is yet in the womb of Providence?—But I am called away."

When the British and Foreign Bible Society was established, the pious mind of Mr. Hey was filled with delightful anticipations of the extensive benefits it was calculated to confer on mankind, by conveying the means of religious instruction to every nation, people, and language under heaven. He conceived that an Institution was now formed, on principles the most unobjectionable, which must ensure the approbation of every Christian, and engage the unrestrained co-operation of every sect and denomination of those who professed to receive and honour the Gospel of Jesus Christ. He conceived it to be scarcely possible, that any serious and regular opposition should be raised in a christian country, against an Institution so simple and definite in its object; so beneficent and liberal in its purposes; embracing within the ample circle of its operations the whole habitable globe, with the pure, single intention and design of diffusing the light of divine truth,

and communicating the offers of salvation to an ignorant and perishing world.

"I was simple enough," he would say, "to think that all must admire and zealously support a Society which seems to be so evidently designed, by a gracious Providence, for ushering in the long-expected period of Zion's glory. But I was deceived."—He lamented the absence of that open, enlarged, and generous spirit, which, on great occasions and those of general concern, will cheerfully overstep the narrow boundaries prescribed too often by prejudice and misconception, and hastily adopted by political caution, as the rule and measure of ecclesiastical security. That the good purposes of the Bible Society may be abused, is too true; but it is equally true of every institution, sacred or civil. What has not the perverseness, the hypocrisy, the selfishness, the depravity of the evil heart of man abused? And are we to withhold our co-operation and stand aloof when our fellow Christians are labouring for the benefit of mankind, until we have ascertained that no possible inconvenience can result from their undertakings? The state of imperfection in which we are placed, the whole constitution of the natural and moral world, will seldom permit the light

of demonstration to shine and serve as the guide of our decisions and the regulation of our practice; while the corruption and malignity of human nature exert too constant and powerful an influence on the thoughts and determinations of free agents, to leave them secure against the perversion of good into evil. Some persons have apprehended, that the free diffusion of the Sacred Scriptures, without note or comment, may prove detrimental to the interests of the Church of England. Let this be conceded for the sake of argument, and what then? Can they prove injurious to the Established Church only? May not every other church, sect, or denomination of Christians, adopt the same objection with equal force; unless it be supposed by the authors of the objection, that the knowledge of the Bible would militate more powerfully against the National Establishment, than against any other confession of faith, or form of ecclesiastical regimen? But a conclusion so harsh and unfounded, would be intolerable, and could only find supporters and abettors among the most uncharitable enemies of the English Church. Those who have studied most largely and profoundly the grounds and foundation of the Established Church, will be the least fearful of bringing

her doctrines and discipline to the test of the Holy Scriptures; those who are the best satisfied on due examination, that she is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," cannot, consistently, oppose the circulation of the inspired writings, or concur in withholding from her members the pure uncoloured light of divine truth. The Churchman, as a Protestant, must regard the extensive diffusion of "the words of eternal life" as an imperious duty; he will address to each denomination of the Christian Church, the admonition given by Moses to the contending Israelites, "Ye are brethren, why strive ye?" he will urge them to combine their efforts with his against the antichrists of the day, and treat their profane and infidel productions, as Moses did the Egyptian, "Slay them, and bury them in the sand." Whatever supposed inconveniences may have induced some well-intentioned persons to engage in a conscientious hostility against the Bible Society; they must allow, that the arguments they employ are merely probable; nay, that they rest upon a very low and slender foundation of probability; while the duty of spreading abroad the sacred oracles, which "are able to make us wise unto

salvation," is taught without obscurity, or qualification, by the same authority as that on which all our religious hopes and expectations are grounded.

There are many considerations connected with this subject which might induce a man of a candid, modest, and charitable spirit, to suspend his positive condemnation of such a Society; to hesitate, before he break forth into acts of open and violent hostility against it; to exercise a holy fear, lest in a case which admits, at least, of some doubt on his part, he should be directing his opposition against the best interests of mankind, and "be found," eventually, "fighting against God."

Mr. Hey was decidedly favourable to the forming of Bible Associations among the lower classes of society. He thought that the small voluntary contributions, which they deposited weekly, conduced to encourage economical habits in them, and had a tendency to enlarge and elevate their minds, by leading them to co-operate with a great part of these kingdoms as benefactors to society, and promoters of the great objects of the Parent Institution.

At the Third Anniversary Meeting of the Leeds Auxiliary Bible Society, Mr. Hey spoke to the following effect.

"After the appropriate and animating addresses which have been made on this important occasion; it is not my design to detain this respectable assembly by any further observations on the nature or general tendency of this Institution. I rise merely to draw their attention to one point in the Report; I mean the formation of a *Bible Association.* It has been often observed with great propriety, and the observation will bear a repetition, that the most effectual and beneficial method of assisting the poor is, by enabling them to assist themselves; by this method, their energy and industry are excited; and a double measure of comfort is produced by the benefits which arise from these exertions. If the observation is just with respect to benefits of a temporal nature, it is not less just with respect to those which affect their spiritual concerns. When labour and economy are used for the purpose of procuring a Bible, that blessed book will be the more valued from being thus obtained. I must beg leave, therefore, earnestly to recommend the *Bible Association* to those in this company who have many dependants, whether as workmen or servants: and more especially to those for whose benefit factories have been established.

"Let all such endeavour to excite in the minds of the young persons employed in their service, a respect for the Sacred Scriptures, and a desire to become possessed of them, by appropriating a small portion of their wages for this purpose. This measure will tend to counteract the tendency of those vicious examples to which they may be exposed; and will help to mingle serious reflections with their daily labour.

"Your Committee were much affected with the relation brought to them of the conduct of some poor girls at Hunslet, who, instead of spending the small rewards which they occasionally received for little extra services, in the purchase of something to gratify the palate, or some gaudy ribbon to decorate the bonnet, deposited their little gains in the hands of their benevolent schoolmaster towards the purchase of a Bible. Surely, such a disposition as this ought to be fostered by all possible means, as the surest method of promoting the happiness of the individual, and the comfort of society. In the progress of this subordinate Society, the wants of the poor will be both discovered and relieved. And we may reasonably hope to see a spirit of religious concern springing up and increasing in that rank of society;

the benefits of which, to themselves and the public, must be incalculable."

He accepted the office of President of the Leeds Bible Association, and devoted as much time to its concerns as his professional and other engagements would allow; watching over the proceedings and operations with a true paternal solicitude.

The following letter which Mr. Hey directed to Mr. Reade, to be read at the Meeting of the Committee, will abundantly confirm the foregoing observations.

"To the Committee of the Leeds Bible Association.

"An unexpected call out of town having prevented me from meeting you this morning, I beg leave to assure you, that my heart is with you in the good work in which you are engaged, though I am unable to afford the assistance I could wish.

"I consider the Bible Society as the most magnificent and powerful effort that ever was devised by the prudence of man for conferring the most important benefits upon mankind. The blessing of God has accom-

panied it in a surprising manner; and its utility is extending on every side: but it is that branch of it, called Bible Associations, which is requisite to give this charity its full scope, and diffuse its energy throughout the mass of the people. This is now fully perceived by the pious leaders of the Bible Society; and, accordingly, the formation of Bible Associations is attached to almost every Auxiliary through the kingdom; and in foreign nations the same advantageous plan seems to be generally adopted.

"Let us, then, proceed with spirit. Let us be animated to future and unremitting labours by the prospect of certain success. Our joy in this work will increase as our activity increases. Perseverance will not fail to crown our endeavours with the approbation of our gracious Master, whose favour is better than life itself. 'Let us not be weary in well doing, for in due season we shall reap, if we faint not.'

"Let an early Meeting in August be appointed for bringing forward the transactions of the year; and let every Member of the Committee engage to attend this Meeting, that the progress of the Association being fully understood, a proper Report may be drawn up for the Anniversary in September.

Our Secretary would draw up this Report with propriety; but if he is otherwise too much engaged, I will not decline to execute this task.

"I am, with sincere prayers for the success of our labours,

"Your fellow-servant in the work of Christ,

"WILLIAM HEY."

"July 31, 1815."

Mr. Hey greatly disapproved those adulatory strains of commendation, that bandying of high flown compliments, too frequently adopted by those who come forward as speakers at the public meetings of such Societies; he thought they savoured rather too much of a gross and culpable flattery, to be quite consistent with the celebration of an anniversary of a religious institution. He remarked, that "public addresses of a complimentary nature wound the feelings of those who are truly humble, while they tend greatly to injure those who possess little of the grace of humility."

When Mr. Hey was requested to accept the office of Chairman, he stipulated expressly with those who applied to him, that the thanks of the meeting should not be given to him publicly.

The following is the substance of a short speech which he made at the Fourth Anniversary Meeting of the Society, when he moved for a vote of thanks to the Rev. Dr. Steinkopff soon after his return from the Continent; it exhibits a specimen of the circumspect and delicate manner in which he allowed himself to offer a compliment in public to the Secretaries of the Bible Society.

"The vote which I am about to propose, will, I am persuaded, give universal satisfaction to the respectable company here assembled. It is a vote of thanks to the Reverend Gentleman who has afforded us so much interesting and agreeable information; not excluding his two worthy colleagues who have laboured with him since the commencement of the British and Foreign Bible Society, and are now labouring with indefatigable zeal, in a cause so important to the best interests of mankind. Were I to attempt excluding his absent colleagues from this vote of thanks, I should incur a sharp rebuke from him whom we have now the pleasure of seeing among us. Of *the zeal and labours of the third Secretary* (Dr. Steinkopff) *we should hear little.* Nor dare I at present utter all that is in my

heart, lest I should offend the delicacy of one who would place himself among the lowest of the Redeemer's servants.

"I must, however, be permitted to give a short sketch of his late tour on the Continent, undertaken for the purpose of spreading the knowledge of divine truth, and of exciting in others an ardour in this cause like that which glows in his own breast.

"Unable to pass through a country occupied by our enemies without proper passports, he first sailed to Gottenburgh; and having visited some principal places in that part of Sweden, he passed over to Denmark, where he obtained passports to enable him to proceed. In the capital of this kingdom he met with some highly respectable characters, who expressed their warm approbation of the business in which he was engaged. From Denmark he proceeded to Hamburgh, and Altona; and thence through Zell, Hanover, Gottingen, Coberg, Bamberg, Erlangen, to Nuremberg; passing thence through Wirtemberg, the land of his nativity, to Stuttgard, the residence of his parents. From Wirtemberg he visited Switzerland, and had a most interesting interview with the Bible Society at Basle. He returned through Stuttgard, where he took an affectionate, and per-

haps final leave of his aged parents and the rest of his family and friends. He returned through Frankfort, Leipsic, and Dresden; visiting Herrnhutt and Halle, where the zeal of the pious Franck had so eminently displayed itself.

" After a short stay at Copenhagen, he proceeded to Gottenburgh, and then sailed to England. In this tour, which, including the voyages, comprehended a space of six thousand miles, he encouraged and promoted Societies for supplying the want of the Holy Scriptures, as may be seen in the short history of his tour, which has been published in London: a work small in bulk, but highly gratifying to all who feel an interest in the undertaking and success of the British and Foreign Bible Society.

" Of the labours of such a man, I will only say, ' LET HIS OWN WORKS PRAISE HIM IN THE GATES.' But I should greatly disappoint his expectations, as well as your's, were I not to take some notice of the labours of his colleagues. Yet here also I am restrained; as it might not be proper in this company to enlarge on the sacrifices which one of them has made to the good cause in which he is engaged. Sacrifices which might almost place him in the noble rank of martyrs, if

relinquishing the adequate subsistence of a large family for the glory of God and the good of mankind, has any claim to the title of martyrdom. And, though his other colleague has not been called to like sacrifices, yet his piety and zeal leave little room for doubt that he would also be ready, at the call of duty, to suffer, as well as to labour, in the cause of his Redeemer."

The Baptist Missionaries at Serampore had stated in a Memoir issued by them in the year 1816, that they had the means of translating the Scriptures into twenty-six new dialects, provided they were supplied with sufficient funds; and that a thousand copies of the New Testament could be printed in each of those dialects, at the moderate expense of five hundred pounds. Mr. Hey was much impressed by this representation, and conceived the generous design of raising, without delay, by a private subscription, the sum of thirteen thousand pounds; thus creating a fund by which this great object could be speedily accomplished. Having commenced the subscription, by giving one hundred pounds himself, and engaged some of his particular friends, among whom were the Rev. William Richardson, and William

Gray, Esq. of York, to embark with him in this liberal and spirited undertaking, he communicated his intentions to some leading Members of the Committee of the British and Foreign Bible Society in London, inviting their concurrence and co-operation. It was the design of Mr. Hey, and the other managers of this subscription, to place the amount of the contributions in the hands of the Committee of the Bible Society, for the exclusive use of the Serampore translations of the Scriptures.

The individuals to whom Mr. Hey communicated this project, could not acquiesce in the measure; they expressed much regret in declining to accept his proposal; and desired him, respectfully, to reconsider the tendency of thus creating a separate fund, which they conceived to be pregnant with consequences that would prove injurious to the very cause it was intended to promote.

The proposition of Mr. Hey was laid before the Committee; the subject underwent repeated discussions, and it was finally and unanimously resolved, that the money which it was proposed to raise, could not be accepted by the Committee on any other terms, than those of appropriating it according to their own discretion. To exhibit

the grounds upon which the Committee had proceeded in forming this resolution, the Rev. John Owen, one of the Secretaries of the Bible Society, addressed a letter to Mr. Gray, of York, detailing the reasons by which the Committee had been conducted to a conclusion, so little consonant with the views of Mr. Hey and his friends.

Mr. Gray was not immediately satisfied with the arguments adduced by Mr. Owen, neither did his friend, Mr. Richardson, acquiesce in them; but a copy of Mr. Owen's letter being transmitted to Mr. Hey, he was induced to relinquish his first proposal, and expressed himself perfectly convinced, to use his own modest expressions, that "he was wrong, and the Committee were right."

Mr. Owen had soon the great satisfaction of receiving a letter from Mr. Hey, stating that he was determined, with the consent of the subscribers, to pay the amount of the subscriptions he had received, to the Committee of the British and Foreign Bible Society, without annexing any condition, and requested information under what designation he ought to present it.

The following was suggested to him by the Reverend Secretary: "Contributions of some friends to the translations of the Scrip-

tures into the vernacular languages of India;" and, under this form, he transmitted the sum of one thousand four hundred and seventy-five pounds. A suitable resolution of thanks was immediately passed by the Committee; a copy of which, accompanied by a letter from Mr. Owen, was forwarded to Mr. Hey; and thus, agreeably to all concerned, was the business concluded.

"Fulham, January 20, 1818.

"My Dear Sir;

"I duly presented to our Committee, at their yesterday's Meeting, the contribution with which you had been pleased to charge me; and the accompanying extract from their minutes will shew you with what feelings of respect and gratitude it was received. In the communication, which it became my duty to make of what had passed in correspondence between us, I did not omit the request, which you had reiterated, to have every thing expunged from our records which might hereafter shew that you had originated

a proposition injurious to the unity and true interests of the Institution. The fact, however, was, that nothing had obtained a place on our records which could afford the remotest grounds for such an accusation. Your name was found connected with a proposition for giving more speedy, liberal, and effectual aid to a body of translators whose labours deserved and demanded extraordinary encouragement. The proposition you made in their behalf, was founded upon a document which completely justified all the solicitude you felt, and all the liberality you exercised and laboured to awaken. Thus far the Committee not only adopted your views and your feelings, but they also considered themselves deeply indebted to you for having suggested to them the discharge of an important duty, and both manifested in yourself, and kindled in others, so much zeal for assisting them in the performance of it. Every thing intermediate between this point and your final determination, has been simply matter of detail, and disappears in the splendour and felicity of that harmonious conclusion to which we have mutually arrived. I will not say all that I feel, nor will I trust myself to report all that our President and the Members of our Committee expressed on

this triumph of christian principle and temper. Their Resolution bears upon the face of it strong marks of that respect and admiration with which they regarded your conduct, and that of your generous associates; and you may rest assured, that nothing remains, either on their records, or in their hearts, in connexion with your name, but what is calculated to render it more than ever an object of attachment and veneration.

" With the most cordial wishes and prayers for the prolongation of a life so useful to the church, and so dear to its members,

" I remain,

" My Dear Sir,

" Very faithfully your's,

" JOHN OWEN,

" Secretary to the British and Foreign Bible Society."

" William Hey, Esq., Leeds."

The first measure adopted with reference to the preceding transactions of the Committee of the Parent Institution, was to authorize " their Corresponding Committee at Calcutta, or the Calcutta Bible Society, to pay the sum of five hundred pounds for

the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation had been previously printed.

"The Serampore Missionaries presented three different versions in order to their obtaining the proposed remuneration. The Committee at home being satisfied of the fidelity of these, and that they were unquestionably the first translations of the New Testament ever printed in those languages, awarded to the claimants the sum of one thousand five hundred pounds. Intelligence of the decease of Mr. Hey having reached the Committee at the very Meeting in which this award was pronounced; the coincidence was felt with a mixture of pain and satisfaction; of pain, that the venerable individual in whose generous zeal, and enlarged philanthropy, the idea of extending a more liberal encouragement to Oriental Translations of the Scriptures originated, should have been removed before he could witness its realization; of satisfaction, that the close of a life, eminently useful in all its course, and protracted to the advanced age of eighty-three years, had been rendered illustrious by the first fruits of those measures which grew out of his benevolent purpose, and from

the further operation of which, it may be hoped, a rich harvest will be gathered, in due time, by the nations of the East." *

The following testimony of respect to the memory of Mr. Hey, by the Committee of the Leeds Auxiliary Bible Society, is inserted in their Minute Book, dated the seventh of April, 1819.

"It has become our duty, as Committee of the Leeds Auxiliary Bible Society, † to express our sense of the loss we have recently sustained, in the death of our venerated and beloved associate, William Hey, Esq. who departed this life, on the 23rd day of March, 1819, in the 83rd year of his age. To him, chiefly, this Society was indebted for its estab-

* History of the British and Foreign Bible Society, by the Rev. John Owen, vol. iii. page 463—7.

† "The Leeds Auxiliary Bible Society was formed chiefly through the instrumentality of Mr. Hey. While many were devising methods of celebrating the day of the late King's Jubilee, Mr. Hey determined to celebrate it by forming an Auxiliary Bible Society. Our late gracious Sovereign had expressed a wish that every poor man in his dominions might be taught to read the Bible. Mr. Hey conceived that his Jubilee could not be celebrated in a more appropriate manner, than by forming a Society which might furnish every poor man with a Bible to read."

lishment on the day of the Jubilee, October the 25th, 1809; and to its subsequent prosperity, those talents and endowments, which, under the Divine blessing, raised him to his eminent rank of usefulness in his professional and official, in his civil and religious character, were invariably and indefatigably devoted. Regarding this Auxiliary Society as important, not only in its own immediate operations, but also in its combination with the general power of the Parent Society, he was ready, on all occasions, to afford it his valuable assistance, and engaged in all its concerns with a seriousness and an energy that evinced his unreserved approbation of the ultimate system and conduct of the Parent Society; and with so kind a spirit, and so much, as it were, of youthful alacrity and animation, as manifested the inward delight he felt at the progressive diffusion, through its means, of the word of life, both at home and abroad, and in the respective language of every country to which it gained access. And in conversing upon the heartfelt theme, he was accustomed to express himself to this effect; that the end of his life was cheered by such seemingly clear beamings of preparation for the glory of the latter days, when the earth shall be filled with the knowledge of the

Lord, as he never expected to have enjoyed on this side the grave. And the result upon his own mind seemed to be a more and more invigorated and exalted admiration of the divine goodness; and a more and more enlivened and expanded desire to promote the best interests of his fellow mortals."

When Sunday Schools were first established in different parts of the kingdom, Mr. Hey, in conjunction with the Rev. Miles Atkinson, promoted the introduction of those useful means of instruction, upon a very extensive scale, in the town of Leeds. He not only superintended them with vigilance and assiduity; but he frequently assisted in giving instructions, personally, to the children. Mr. Hey always shewed great kindness to children; it was truly interesting to see him surrounded by a group of boys, on every Lord's day, in whose tender minds he was endeavouring to implant the first principles of religion, and to witness the plain, simple, and perspicuous manner which he adopted, of explaining to them the great and important truths of Christianity.

The clearness and distinctness of his own conceptions greatly facilitated his communicating religious instruction to others; for, by reducing what he meant to convey into

its integrant parts, he removed or lessened many of those difficulties which require no ordinary measure of patience, and sense of duty in the teacher, to surmount. Indeed, no man can teach what he has not learned; and he who does not clearly understand himself, must address the understandings of his hearers in vain.

"Some years had elapsed after the introduction of the original Sunday Schools, when Mr. Lancaster came to Leeds, and gave a lecture or two on education, at a time when Dr. Bell and his plan of instruction were little known in that town. The impression made by these lectures excited a wish in many to extend the benefits of education to the poor, on a plan that seemed to possess many advantages, and especially that of educating a great number at a small expense. Mr. Hey was among the principal promoters of a plan of this kind. A Public Meeting was held on the 3rd of February, 1811, for the purpose of establishing such a School, of which Meeting Mr. Hey was Chairman; and he continued Chairman of the Committee appointed to carry the plan into effect, and afterwards to superintend the management of the School, as long as he lived.

"A School was established, *pro tempore*, in

a hired room; and in the following year (1812) a new building was completed. It is called "The Royal Lancasterian School." This School was formed on a plan analogous to that of the British and Foreign Bible Society, viz. to embrace all denominations of Christians as its supporters, and to admit children of the poor without discrimination. To this end, the Bible, without note or comment, was the only book of instruction admitted, except a spelling book, and a book of arithmetic. Mr. Lancaster's plan was not, however, entirely adhered to, as that makes no provision for instruction on the Sunday. It was therefore agreed, that all the scholars should meet at school and go to some place of worship, such as their parents approved, and that each denomination might be instructed by persons of their own persuasion. This regulation led Mr. Hey to pledge himself for the religious instruction of that division of the boys on Sundays, which belonged to the Church of England.

"On the 1st of January, 1812, nearly a year after the establishment of the Lancasterian School, a Public Meeting was held for the purpose of establishing another School, on the plan of the National School. Mr. Hey being generally forward in the sup-

port of every benevolent scheme of which he could approve; it may seem necessary to explain why this instruction did not meet with his concurrence. He thought it *unnecessary*, because another School had just been established, but he particularly objected to the *exclusive* plan of the intended new School. The education of the poor being the object, he wished the plan to be as comprehensive as possible; and that none should be excluded, merely because they did not belong to the Established Church, for it appeared to him, that, according to this new plan, none were to be admitted but those who would agree to be instructed in the formularies, and attend the services, of the Church of England."*

Mr. Hey having pledged himself, that he would provide for the religious instruction of that division of the boys which belonged to the Church of England, on Sundays; a goodly company of these boys were catechized by him regularly, in his study, till a School was organized, and connected with St. Paul's School. These boys formed the first class in that School, where Mr. Hey, at the age of eighty years, was a regular and

* See the letter to John Hardy, Esq. in the Appendix.

diligent teacher; and the general intelligence and superior scripture knowledge of his class still remain a striking evidence of the judicious and successful manner in which he exerted himself. On one occasion, when Mr. D. was detailing to a number of gentlemen who were engaged as teachers, the method adopted in another School, about which Mr. Hey felt a very lively interest, the narrative was interrupted by the sudden indisposition of Mr. Hey. The company expressed much uneasiness at this occurence; when Mr. Hey remarked, "my spirits are just as buoyant as they were fifty years ago; but nature reminds me that I am an old man. I exerted my voice too much yesterday, while leading the singing of the scholars, and I am suffering for my imprudence."

Mr. Hey was an early and zealous supporter of the Church Missionary Society: his earnest desire of the salvation of his fellow creatures excited him to co-operate with various Societies which had for their object the civilizing and evangelizing of the heathen, by a more wide diffusion of the Gospel of Jesus Christ. He was a subscriber to the Missionaries of the United Brethren, (Moravians,) whose successful and unostentatious exertions in propagating Christianity among

some of the most remote and uncivilized people upon earth, have gained them the support and countenance of Christians of every denomination; while their patience, their labours, and their sufferings, have seldom been equalled, and never surpassed, by the Missionaries of any christian community. Mr. Hey contributed, likewise, to the support of the Baptist Mission at Serampore, whose progress in Oriental learning, and whose successful labours in translating the Holy Scriptures into the Chinese language, and into many of the native dialects of India, under difficulties and disadvantages that sometimes appeared almost insurmountable, have raised the active Members of this Mission to a high degree of eminence in the estimation of all who are interested in the more wide diffusion of the blessings of Christianity. He was also a subscriber to the useful and extensive Missionary exertions of the Wesleyan Society, which has displayed an exemplary zeal and activity in conveying the glad tidings of salvation to the different quarters of the globe. But, as a Member of the Church of England, Mr. Hey regarded it as his more immediate duty to assist and cherish the Church Missionary Association in Leeds, which is a branch of that Society established

for Missions to Africa and the East, that has long existed in London. The Committee were accustomed to meet on the business of the Association in Mr. Hey's study, where he was conscientiously punctual in his attendance; and when those Clergymen who travel in aid of the Bible and Church Missionary Societies visited Leeds, he generally accompanied them to those surrounding villages which had churches, in which they were invited, or permitted, to preach. He was vigilant in availing himself of every opportunity that occurred, of advancing the interests of those Societies, and took great pains to excite a similar zeal and interest in others, by making their proceedings the frequent subjects of conversation in company, and by circulating the periodical Reports, the Letters of Dr. Pinkerton from the Continent, &c.

The following anecdote will display the affection and earnestness with which he embraced any occasion of shewing substantial kindness where it was wanted.

A few years ago, Matari, a son of one of the New Zealand Chiefs, was sent to England, and placed under the protection of some persons of fortune, talents, and influence, that he might be taught the more useful

European arts, and receive such an education, as would tend to improve his understanding, and qualify him to convey instruction to his rude, ignorant, and idolatrous countrymen. Matari did, indeed, learn a little reading and writing; but his attention was principally called to the acquisition of those frivolous accomplishments, which would qualify him to appear with advantage in the assemblies of the gay and dissipated. This poor, uninstructed youth was too soon, and too successfully initiated in the vices, and even the fopperies of the capital: he was decked out with a blue ribbon and a tinsel star, to indicate his princely origin; thus inflating his mind with a foolish conceit of his own importance, and unfitting him for that useful but laborious course of education, which might conduce to render him valuable to his country. It did not appear that he had ever been prepared to receive baptism; that any moral or religious instruction had been given to him; or that his mind was in any measure imbued with the principles of christian faith and practice. It would seem, that these matters, however important in themselves, were totally forgotten, or at least overlooked, by those who assumed the protection and superintendence of him during

his residence in England. Matari lamented, in very pathetic terms, the misemployment of his time, and the errors of his education, and he was painfully sensible, when it was too late, of his own incompetence to make a proper use of the various tools and instruments with which he was furnished, on his departure from this country. The state of this young man being communicated to Mr. Hey, he, with the promptitude of warm benevolence, proposed to the writer of this narrative, that Matari should be sent to him at Leeds, and offered to engage, with the assistance of his friends to provide him with instruction, such as should qualify him to communicate the more useful European arts to the New Zealanders, and to give him that moral cultivation which, through the blessing of Almighty God, might issue in his final salvation. When the proposal was made to Matari, he appeared to be truly sensible of the kindness of the offer, but declined accepting it, for reasons which reflected no discredit on his understanding or his heart. Poor Matari did not live to revisit his native country: he died on ship-board, when the voyage was nearly completed. He was thus spared the disgrace of having made no useful acquisition, except a knowledge of the En-

glish language, during his long absence; and this nation was saved the dishonour of sending home a youth untutored in any thing that could be beneficial to himself or others; not less a heathen, but incomparably more acquainted with what was corrupt and vicious, than when he quitted his native shores. Matari was about eighteen or nineteen years old when he left England; he was a youth of much intelligence; his remarks were often lively and sensible; and when some simple philosophical experiments were shewn to him, he was seriously attentive, and exhibited a talent for investigation. The common phenomena of the diagonal glass confounded and alarmed him; when he remarked, that objects which were small, flat, and near to him, as delineated on paper, assumed prominence, magnitude, and inequality of distance, when seen in the reflecting glass; after carefully examining the print with his fingers, and comparing it with the object reflected through the convex glass from the mirror, he withdrew hastily from the table, and resisted every intreaty to resume his former situation. His disposition was gentle, sociable, and affectionate; in his general behaviour he was modest and unaffected; and, in mixed company and at table, he

conducted himself with all the propriety and easy good manners of a gentleman.

The following passages, communicated by one of Mr. Hey's family, are too interesting to be omitted.

"The interest which my father took in the cause of Missions, led him to keep up a regular correspondence with the Rev. Samuel Marsden, the Chaplain at Port Jackson, whose letters afforded him much pleasure, it being always a rich repast to his mind to receive accounts of the successful labours of that good man.

"When Government first determined upon forming a Colony in New South Wales, by sending thither convicts who were sentenced to transportation; it immediately struck him, (Mr. Hey,) that the measure had been directed by the over-ruling providence of God. It appeared to him, that the expense would be so much greater than any adequate advantage to be derived from it; that motives of prudence and economy would, otherwise, have restrained Ministers from adopting such a plan. When the first cargo of convicts was shipped for Port Jackson, he told his family as a piece of intelligence, in a way of pleasantry that was common to him, that two hundred Missionaries were gone to

Botany Bay. He felt a strong conviction, that they would be the means, directly or indirectly, of conveying the Gospel to that distant part of the globe, and he rejoiced in it. The sentiments which he has often expressed on this subject, have been realized by the event; and the remarkable coincidence of Mr. Marsden's language, with that used by my father long before, in a way of anticipation, will make the following communication, which was received after his death, particularly interesting to those friends who had heard him speak on the subject."

Extract of a letter from the Rev. Samuel Marsden, Port Jackson, Botany Bay, New South Wales, to Mr. Hey, which arrived several months after his death.*

"Parramatta, July 10, 1819.

"Dear Sir;

"I received your last favour with much gratification. It was a pleasure that I scarcely expected to enjoy any more, from your advanced years. I hope these few lines will reach you before you enter the promised land; as it will afford you much real satis-

* Mr. Hey died, March 23, 1819.

faction to learn, that my two New Zealand friends, Tooi and Teeterree, arrived safe, at my house in Parramatta, on the second instant, with the Rev. John Butler and his colleagues, all well. It is many years since I experienced so much real joy, as the sight of my friends from England afforded me. I believe the rejoicing was mutual. In the midst of all storms and tempests, the work of the Lord is going on in the South Sea Islands. God has been very gracious to our feeble undertakings; his goodness and kind providence have taken special care of the Mission, and the settlers were all well in May last. I am expecting the Active from New Zealand again in a few days. It is my full intention to accompany Mr. Butler and his colleagues to New Zealand, if the Governor will allow me. I am anxious to give the Rev. Mr. Butler all the weight and influence in my power with the Chiefs of New Zealand, and to assist him in laying the foundation of a permanent establishment in the Bay of Islands. I cannot entertain a doubt but the Mission will succeed; it is God's work, and it must prosper. What has happened in this Colony will turn out to the furtherance of the gospel.

* * * * *

" Since I began this letter I have obtained permission to visit New Zealand, and shall immediately prepare for my voyage with the Rev. Mr. Butler, &c. &c. Whatever difficulties have been in the way, when the moment came for them to be removed, they vanished like a cloud. I cannot doubt but the Mission will succeed, and that New Zealand will become the land of truth and righteousness. It is now, in my eyes, the promised land, and the heathen darkness will be driven out by little and little. How mysterious are all the ways of God! The establishment of this colony for the refuse of society; and that the very exiles should, by His over-ruling providence, be made to prepare the way of the Lord to the heathen nations around us, is past man's finding out. When we combine all the circumstances that have happened relative to those parts of the globe, for the last thirty years, the divine footsteps are most evidently seen. The gospel trumpet has been sounded here since the hour that the first exile set his foot on these shores, to the present day.

" When I look round my congregation, I see men from almost every nation under heaven, assembled at my church; men of every religious persuasion, from the ignorant

savage to the profound philosopher;—and, when I consider that the bread of life is freely distributed among all, I cannot doubt but some will eat and live for ever. God hath promised, that his word shall not return unto him void, and 'the Scriptures cannot be broken.' It is also very wonderful to see the christian world, at the distance of half the globe, so warm in their support of this glorious cause. How would the Rev. Miles Atkinson, I often think, with many others of our departed friends, who have now joined 'the spirits of just men made perfect,' have rejoiced to see what we now see. Perhaps they are more than sharers of our joy; they may still be employed in the work. Moses and Elias came from heaven to converse with our blessed Saviour respecting those things which he had to accomplish at Jerusalem. We cannot suppose that the departed saints are unemployed in the Lord's work.

"I hope to examine New Zealand a little more in my present visit.

* * * * *

"I remain,

"Dear Sir,

"Your much obliged and affectionate friend,

"SAMUEL MARSDEN."

In the years 1800 and 1801, Mr. Hey reflected frequently on the probable advantages that might result from a monthly publication so conducted, that it should oppose the inroads of infidelity and heresy, support the doctrines and discipline of the Church of England, and tend to promote serious piety and godliness throughout the various ranks and orders of society. He commenced a correspondence on this subject with several persons in different parts of the kingdom; he promised his own assistance, and engaged to use his best exertions in procuring the aid of learned and pious men, wherever his influence might extend; and it is to be ascribed, in a great measure, to his zeal and activity, that the Christian Observer was introduced to the world.

This periodical work has now been so many years in circulation, that its merits may be safely left to speak for themselves; and, although it has participated in the lot, of many other useful productions,—that of being misunderstood by some, misrepresented by others, and opposed by the enemies of the faith and hope of the gospel; yet it has surmounted all opposition, and, through the Divine assistance, has been eminently and extensively beneficial both to the Clergy and

Laity of this kingdom. The Christian Observer has displayed good temper, and a spirit of moderation and candour towards the various denominations of Christians; it has demonstrated that, genuine and fervent piety may exist without ignorance, or fanaticism; that polemical discussions may be conducted without railing, bitterness, or asperity; and that sobriety of mind and cautious investigation, are not hostile to purity of faith, or soundness of doctrine. Above all, the Christian Observer has been the unwearied and zealous advocate of scriptural morality; it has enlarged on the extent and holiness of the Divine law; rescued the preceptive parts of the gospel from the cold, heartless, insipid commentaries of those who would reduce Christianity to a round of formal observances, and a decent conformity to social duties; and by inculcating the necessity of combining gracious and spiritual affections with an orderly and correct practice, it has laboured to convey and excite the most enlarged, noble, generous, and animated conceptions of the nature and genius of true religion. What has the world to exhibit in its greatest and most illustrious votaries, that can bear a comparison with the dignity and elevation of the christian

character? With him, whose ruling principle and intention it is to please God in all things; whose heart dilates with the love of God and man; in whose mind, peace, gentleness, and goodness, hold their habitual residence; whose spirit is sustained by faith and hope, and holy joy; who, having the temper of heaven implanted in his soul, anticipates with lively expectation the revelation of that glorious day, when he shall enter into the promised possession of moral perfection and never-ending blessedness. To disseminate and inculcate such views and representations of the power and efficacy of our holy religion, have their efforts been directed; and it has pleased God to bless their endeavours with an abundant success. "Let their works praise them!"

MISCELLANEA.

MISCELLANEA.

1. *The Sacred Scriptures.*

1. Mr. Hey had been, from an early period of his life, a serious and diligent reader of the Holy Scriptures. When he was a young man, he studied with great attention the several more important controversies which have divided the christian world; he laboured to penetrate through the obscurities in which many of the scriptural doctrines are enveloped, to clear away the difficulties from those parts which contain things "hard to be understood," and to obtain definite, coherent, and adequate conceptions of divine truth, for the satisfaction of his own mind, and the direction of his conduct. In these pursuits he was often obstructed by insurmountable obstacles, and perplexed by inaccessible

mysteries; and he would, in his more mature years, lament the pride and stubborn rebellion of his heart, which revolted against the mode in which the Divine Revelation had been communicated; where often a very scanty portion of light was shed on subjects most profound and interesting, while matters apparently of minor importance were abundantly illustrated. He learnt, however, in due time, "that secret things belong unto God," and that no pursuit is more fruitless and vain, than that of attempting "to be wise above what is written:" repressing the eagerness of curiosity, and the presumption of a lofty, audacious spirit, he saw that it was true wisdom to receive the communications of revealed truth with simplicity and humbleness of mind; hence he became more anxious to possess a filial, meek, teachable, and obedient spirit, than to unravel mysteries, and explore the profundities of divine knowledge. Mr. Hey regarded the Bible as a *practical* book, teaching us what we are, and what we ought to be; as addressed to the heart, not less than to the understanding; and requiring a certain disposition of mind, the effect of divine grace, in conjunction with the exercise of our intellectual powers, rightly to comprehend it. "The Scriptures,"

said he, "teach us to know God, and to know ourselves.' The more we advance in this knowledge, the less we shall be disposed to cavil at the difficulties we meet with in the Bible, and the more profoundly we shall bow before the divine sovereignty." *

"He often repeated this declaration of our blessed Lord with much feeling: 'If any man will do his will, he shall know of the doctrine whether it be of God;' adding, if there be only a sincere desire to know the will of God and to practise it, *as known*, such a soul will not be left ignorant of the true way of salvation. True religion begins where our Lord began his Sermon on the Mount, in lowliness and poverty of spirit: 'Blessed are the poor in spirit for their's is the kingdom of heaven.'"

Mr. Hey prescribed the three following

* "Let all *uncertainties*," says Whichcote, "lie by themselves in the catalogue of disputables; matters of further inquiry. Let the *certainties* of religion settle into *constitution*, and issue in life and practice."

Aphorisms, Cent. vi. 547.

"Let those things alone without a particular determination, about which men may be ignorant without sin; and which men cannot determine without danger."

Ibid. Cent. iv.

rules to himself in the interpretation of the Sacred Scriptures;—

"(1.) To adopt that sense of apparently contradictory passages in which they will agree, without doing violence to the expressions on either side.

"(2.) To explain obscure passages by those that are plain and clear; never forcing the plain texts to bend to those that are obscure.

"(3.) In all doubtful cases, to choose that which is *practically* the more safe, and agreeable to the general tenor of Scripture."

He illustrated those rules by the following example:—

"Are women permitted by the New Testament, to teach publicly in christian congregations?

"For the Question.	"Against it.
"1. 'Help those women which laboured with me in the gospel.' Phil. iv. 3.	"1. 'I am ordained a preacher and an apostle; a teacher of the gentiles. But I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence.' 1 Tim. ii. 7—12.

" For the Question.

" 2. ' Every woman that prayeth, or prophesieth with her head uncovered, dishonoureth her head.'

1 Cor. xi. 5.

" 3. ' The same man (Philip) had four daughters, virgins, which did prophesy.'

Acts, xxi. 9.

" 4. ' I commend unto you Phœbe, our sister, which is a servant (or deaconness) of the church which is at Cenchrea;—she hath been a succourer of many, and of myself also.' Rom. xvi. 1, 2.

" Against it.

" 2. ' Let the woman learn in silence, with all subjection.'

1 Tim. v. 11.

" 3. ' Let your women keep silence in the churches; for it is not permitted unto them to speak; and if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.'

" 4. ' God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.'

1 Cor. x. 28.

" 5. ' He gave some apostles; and some evangelists; and some pastors and teachers.'

Eph. iv. 11.

" 1. May not the apparently apposite passages be made to agree? Women may labour in many ways; may prophesy, or assist the ministers, without being *public teachers.*

" 2. What labouring, prophesying, and helping is, is somewhat obscure; that women shall *not teach*, is clear and express.

" 3. If public teaching be confined to the men, we are on the safe side. If we set women to teach publicly, or speak in the churches, we contradict an apparently plain direction of the Apostle."

The diligence, uprightness, and simplicity with which Mr. Hey studied the Sacred Writings, offer a useful and practical example, worthy the imitation of every professor of Christianity.* He did not read them to

* Mr. Hey's love of the Scriptures increased with his years; he not only reverenced, but delighted in them; and the New Testament was his constant companion in his carriage whenever his business carried him a few miles out of town. The coincidence of Mr. Hey's feelings on this subject, with those of one of the greatest Prelates that ever adorned the Church of Rome, is too remarkable to be omitted:

" Jamais il ne faisoit un voyage, dût-il n'être que d'une heure ou deux, sans faire mettre dans sa voiture son Nouveau Testament avec son Bréviare. Ce fut dans la suite une règle établie dans toutes ses maisons, à la cour, à Paris, à la campagne, de trouver toujours sur son bureau une

confirm pre-conceived opinions; or to justify the tenets of any particular party, or description of Christians; his mind was free and unincumbered by the fetters of any received system; and his only purpose was to discover the plain, unadulterated meaning of the inspired writers. He lamented the narrowness and bigotry of those who talked of "Arminian texts and Calvinistic texts;" as if the Bible were exclusively favourable to any human scheme, or artificial method of theology, or it were allowable to cherish likings and aversions to any portion or portions of revealed truth. The whole of the sacred volume must be received according to its most natural and obvious meaning, and agreeably to the customary signification of the terms; nor is it permitted to human reason to choose and select, to censure or exclude, any of the parts which may accord, more or less, with the dictates of man's wisdom.

It has been well observed by Lord Bacon, that, "as we are obliged to obey the divine law, though our will murmur against it; so

Bible et une Concordance; il ne pouvoit s'en passer: 'Je ne pourrois vivre sans cela,' dit il."

Histoire de Bossuet, tom. i. livre 1.

are we obliged to believe the word of God, though our reason be shocked at it. For, if we should believe only such things as are agreeable to our reason, we assent to the matter, not to the Author; which is no more than we do to a suspected witness."*

* Shaw's Bacon, vol. i. page 261, 262.

2. *Worldly Society and Amusements.*

On the first introduction of Christianity into the world, the mythology and practices of the pagans were so conspicuously at variance with the articles of faith and the rules of life, adopted by the disciples of Jesus, that their discordance was admitted and acknowledged; nor did the distinction made between believers and unbelievers convey any notion of rudeness and injustice. St. Augustine wrote a large treatise on the City of God, or the Christian Church, contrasting it with the City of Babylon, or the community of those who lived "after the course of this world;" men who were atheists, infidels, or polytheists in their principles, and where few acknowledged any higher standard of mo-

rality than their civil and political institutions: nor did he excite animadversion, or incur reproach, simply on the account of indicating the dissimilarity which obviously existed, between the "children of this world, and the children of light." So in the present time, it is admitted that a very great distinction exists, between Heathens, Jews, Mahommedans, and Christians; nor would bigotry, or uncharitableness, be commonly imputed to him who should insist upon such a difference, and assume the superior advantages of Christianity, over the several religious institutions which are adopted by the various nations that people the globe. But when a broad line of distinction is drawn, in christian countries, between the real and the nominal professor of our holy religion; between the mere formalist and the serious believer; between the faithful disciple of Jesus Christ, and him who is endeavouring to serve "two masters;" in short, between the devoted servant of God, and the mere secular man who lives under the influence of the spirit of this world;* this is deemed

* By the term, *spirit of this world,* is meant, that state and condition of mind, which seeks its felicity in worldly things, whether lawful, or unlawful.

harsh and offensive, and is often regarded as founded on gross ignorance, hypocrisy, or spiritual pride. That an important difference between these characters, does, however, actually exist, is perfectly consonant with the language of the Bible, which clearly discriminates the "children of God," from the "children of the wicked one," and predicts the final and lasting separation which will be made of the righteous from the ungodly, by the just and unerring judgment of Almighty God. Mr. Hey being asked his opinion concerning the effects to be expected from religious persons mixing in worldly company, &c., observed, "that a distinction was to be made here, between things unlawful, and things inexpedient: with the former we ought never to comply; but respecting the latter, we must be guided by circumstances. By associating much with such society, they may be induced to like you better, but they will not like your religion any better; the prospect of doing them good is very doubtful, and the peril to yourself is not inconsiderable. Compliances with their habits and customs may be very dangerous; they may prove snares to those whose best interests we wish to serve. If we relax in our duty, with the hopes of conciliating them,

it would be unreasonable to expect, when they had reached our level, that they should refrain from practices which we disapprove, but with which we had complied, in order to win them over. They might plead the same necessity of compliance for the good of others, and thus the mischief of such a system would be endless. The true and safe way of recommending our religion to others, is, to shew how it has improved our natural dispositions and tempers, and changed our pursuits and pleasures; inducing us to study the will of God, and intend to please Him in our conduct; to abound in love to Him and to our fellow-creatures: then we may hope to gain the approbation of their judgment, and may best ensure a favourable answer to our prayers on their behalf. You ask if you may introduce your own sentiments in the company of those who make little profession of religion. Be sure to let them see that you do not agree with them, in what you deem improper, or inexpedient; shew the greatest possible kindness towards those from whom you differ, but never sanction their vain amusements, by appearing to take an interest in them. Jesus Christ will be ashamed of them who are afraid to confess him before men, and it

is often better that the simple truth should be told, than withheld. An entire silence may sufficiently testify our disapprobation on some occasions.

"The boundary between sin and safety is left obscure, that we may not venture too near the brink of danger; we are to avoid even the appearance of evil, and it is a proof of an unsound heart, when we wish to go as far as we can in worldly things. By avoiding worldly company, &c. we shall be called *singular;* but let our singularity consist in a singular degree of meekness, heavenly mindedness, patience, and devotedness to God. To those who ask if you think yourself better than others, you may reply, 'I endeavour to make the word of God, the rule of my conduct; if you do the same, you will answer to Him for your motives, and so shall I; He sees what they are, therefore He only can determine who is in the right. Our Saviour often speaks of the world as a society to which we must not belong, especially in St. John's Gospel, chapter the 15th, verse 19, &c. 'If ye were of the world, the world would love its own; but because ye are not of the world, but I have called you out of the world, therefore the world hateth you.' It appears in the

7th chapter of this gospel, that even the brethren of Christ shewed some bitterness of spirit towards himself. This unkind feeling towards pious men may be modified in various instances, by natural affection, by friendship, or by a sense of obligation ; yet it will still exist and appear, conspicuously, on certain occasions, and every true Christian will see this truth exemplified, by experiencing, more or less, the enmity of " the carnal mind."

The sentiments of Mr. Hey on playing at cards, and on games of chance, are exhibited in the following letter, addressed to his daughter, the late Mrs. Jarratt.

" Leeds, June 23, 1802.

" Dear Margaret ;

" I write now chiefly to fulfil your wish of hearing from me on the subject of playing at cards. In every debate, some fixed principles must be agreed upon by the parties debating ; as it is only by comparing the question with these settled principles that any debate can be brought to a conclusion. Let me advise you, in any religious debate, to take this method. Settle with precision the

principles upon which you and your opponent agree, and you will often find that the debate is concluded before it is begun. The question here is this:—Is card-playing a recreation suitable for a real Christian? Now, then, first agree upon the character of a real Christian. This must be drawn from the Bible. It is one who endeavours to do all to the glory of God, even the most common actions of life; who lives in the spirit of prayer, and who thinks it his duty to shun even the appearance of evil. It is one who denies himself, and takes up his cross daily to follow Christ. It is one who would abstain even from lawful things that would lead others into sin. These, and other appropriate marks of a Christian, should first be clearly ascertained and allowed on both sides; and then you may compare the diversion of card-playing, as it really exists, with the allowed character of a saint.

"1. The time employed in it is completely thrown away, (remember 'redeeming the time' is one christian precept,) unless it appears, that card-playing refreshes the body or mind, and fits one or both for serious service. Conversation on general subjects may be made profitable. Walks abroad are consistent with a contemplation of the works of

God; but card-playing confines the body confessedly, and is inconsistent with any contemplation of God and his glorious works.

"2. It is confessed that, card-playing lays a *temptation* for the exercise of wrong tempers. This temptation is not unavoidable, as intercourse with the world is; but is voluntarily and unnecessarily adopted. How is this consistent with our daily prayers? We ought never to expose ourselves unnecessarily to the danger of any sin. Who plays at cards without undue agitation of mind? Without an eagerness which the importance of the subject does not warrant, especially if money (as is generally the case) may be won, or lost, at play?

"3. Card-playing, with all games of hazard, partakes of the nature of a *lot*, which is laying aside our own judgment for the time, and referring the matter to the interference of Divine Providence. 'The lot is cast into the lap, but the whole disposal thereof is of the Lord.' No man can deal a pack of cards under a lively sense of this Scripture, (which ought always to be kept up,) but he must refer what cards he is to play to the determination of Providence. And is this a proper subject for such an appeal to God? The thing forbidden by the

Third Commandment is an *improper appeal to God.* And surely it is no proper ground of appeal when the decision is only what cards shall come into my hands. We must not call upon God to decide in any matter, unless some important conduct of our own is to be directed, which we cannot determine; or the peace of society is to be preserved, and the rights of other persons to be maintained. We ought never to use a lot, unless we can truly say, 'Lord, I submit this matter to thy decision.'

"4. We ought to do all things to the glory of God, so that we may conscientiously pray for a blessing upon our *recreations,* as we do upon the food we eat. But who ever thought of praying for a blessing upon his engaging in a card party?

"5. We ought to avoid lawful things that may injure others, or draw them to do what they think wrong, or would hurt their minds; 'I will eat no flesh while the world standeth, if flesh causeth my brother to offend.' Let us try card-playing by this charitable rule; and it will decide.

"6. Considered as a species of gaming, various other arguments might be used."

In the third objection offered against this

amusement, Mr. Hey assumes, that "card-playing, with all games of hazard, partake of the nature of a *lot*; that in every lot there is an appeal to the decision of Divine Providence; and that this, being an improper subject of such an appeal, is forbidden by the Third Commandment. If this argument be valid and conclusive, there is an end to all further discussion concerning the morality of games of chance; since that which is expressly prohibited by the law of God must be always unlawful.

The unqualified assumption, "that in every lot there is an *appeal* to the decision of Divine Providence," is not to be admitted without some further inquiry; for, if it can be shewn, that there is not an inseparable conjunction between casting a lot and an appeal to the Deity, then it may be concluded, that whatever resemblance a game of chance may wear to the casting of a lot, it will not always be included within the prohibition of the Third Commandment.

By the Third Commandment all rash, light, wanton, and profane use of the name of Almighty God, is solemnly interdicted; a violation of this precept clearly implying a criminal defect of that internal respect, that awful reverence, which is due from a creature

to the Supreme Being: but, whether every profanation of the divine name implies an appeal to Him, is, at the least, very disputable. The taking of an oath is always a solemn appeal to the Deity, expressly avowed by him who imposes, and by him who takes it; hence, swearing is a religious act, sacred in its nature, by which the Supreme Being is addressed in attestation of the truth of what is affirmed. A lot implies a casual, or contingent event, arbitrarily imposed, or employed by consent, to determine some obscure, or doubtful matter. This mode of decision has been warranted by divine authority, on certain special occasions; and, when thus commanded, the direction, or interposition, of his providence was reasonably expected; but a positive precept delivered under particular circumstances by the Supreme Legistor to certain individuals, is not to be interpreted into the promulgation of a general law; nor is a new quality to be assigned to actions on the ground of their having received the sanction of God on some extraordinary occasions. An individual, or a body of men, may convey to an incident, by a voluntary act, something of a religious character, not inhering in it originally; but this would only regard themselves; for it is the purpose

and intention accompanying the act, which infuses into it the nature of a moral obligation; whereas, antecedently to this compact, purpose, or intention expressed, or implied, it may have been purely indifferent. It ought therefore to be clearly shewn, that every lot, either in its nature or by positive institution, partakes of a sacred character and is a religious act; or it cannot be admitted that the dealing of cards implies, always, an appeal to the Deity.

In exercising skill and diligence in the management of our affairs, we commit the result of our exertions to the disposition of a gracious Providence; when we voluntarily suspend such operations, and refer the issue of any particular concern to a decision by lot, we likewise submit the disposal of it to the same Divine Providence; but we are told that, in the former case, we depend upon the ordinary course of the providence of God; in the latter, that we solicit an extraordinary interposition of the Deity. Now, does there exist either a necessary connexion, or an established law, by which casual, contingent, or fortuitous events are so regulated, that the interference of the Supreme Being may be predicated in a sense wholly different from his mode of controlling events in ordinary

cases? Have we any proofs of the exercise of a miraculous power on such occasions, or are there any rules by which the agency of the extraordinary, can be distinguished from the ordinary providence? There is, indeed, a safe and a sound sense in which it must be affirmed, that God is the cause of all things; no event, great or small, being exempted from his jurisdiction and control; yet it must also be admitted, whether we can reconcile the proposition or not, that He is not so exclusively the cause as to annihilate all agency in created beings. Now, until it can be proved that He is the cause of those events which are resigned to chance, or hazard, in a higher or more immediate sense than He is the cause of those connected with the science and industry of men, the most important part of the argument used by Mr. Hey must be abandoned. It may still indeed be contended, that an appeal is made; but, unless it can be shewn that the consequent event may be properly resolved into the effect of a particular volition of the Deity, the appeal stands without the conjunction of a decision, and is a crime committed in vain.*

* If the issue of every instance of sortilege may be regarded as conveying to men the good pleasure of the

It would seem, however, that games of skill or address are exempted from the charge of infringing the Third Commandment, while games of chance are loaded with the imputation of profaneness. It is incumbent on the maintainer of this proposition to shew, that a chess-player is less dependant upon his Maker for success, than a player at dice, or any other game of hazard; that good fortune or failure in the one implies the exercise of a particular volition of the Deity, but not in the other.

It may perhaps be alleged, that, by whatever laws such events are regulated, whether the application be generally fruitless and unavailing, or not, still an appeal is made to the Supreme Being upon an improper occasion. Now, if such an appeal be indeed made by all those who play at games of hazard, this must be done either with the knowledge and intention of the appellant, or without the consciousness of any such purpose. There

Supreme Being, they could always have recourse to an infallible guide, and would incur moral guilt if they resisted the determination. It may likewise deserve consideration, how far certain kinds of insurance, tontines, &c. would fall under the description of games of hazard, and if so, they would be involved in the general censure.

will be little danger of contradiction in affirming, that no such reference to the arbitration of the Supreme Being is commonly intended, or even thought of by him who deals the cards, or throws the dice; therefore, unless there be something so sacred and venerable in the very nature of determinations founded on casual events, that they always imply a profanation of religion, and are *malum per se*, the absence of such an intention, and an ignorance of their quality, will so far reduce them to the state of indifferent acts.

A lot is not a medium instituted by divine appointment for the discovery of an unknown truth, the determination of a difference, or the decision of a doubt; no man is therefore warranted to regard it as declaring, unequivocally, the mind and will of God; this would be the converting of it into an oracle. Nor is the lot an authorized guide and director of our conduct, to which recourse may be had in cases of difficulty; such an expedient would be a dereliction of the capacities, talents, and experience with which we may be furnished, to follow a contingent event, a fortuitous occurrence, as the rule of life and action.

This would, in most cases, be absolutely unlawful; it would do violence to the com-

mon sense and feeling of mankind, and precipitate men into monstrous errors and endless absurdities. A subject of the state, a member of a civil community, is not at liberty to adopt on every occasion, what he may view, in his private opinion, as the best and shortest means of accomplishing even a laudable purpose: he must conform to the legal institutions and authorized customs of the society to which he belongs; always bearing in mind the apostolic maxim, that "no man is crowned, unless he strive lawfully." If the legal conductors of a suit at law should agree among themselves to refer the matter contested to the decision by lot; it may be doubted whether the losing client would rest satisfied on being told, that by such an appeal to the tribunal of the Supreme Judge, he had obtained an infallible expression of the divine will and pleasure.

If the generals of two hostile armies should conclude on deciding the contest by lot and not by battle, they would be considered as failing egregiously in their duty, since they were sent out to fight, not to cast lots; and although their respective sovereigns might believe, that casual events are as much under the direction of the Deity, as defeat, or victory; yet the unsuccessful monarch would,

probably, not allow this to be as eligible a mode of ascertaining the justice of his cause, and learning the mind and the will of God, as a general engagement.

If, by a mutual compact the arbitration of a disputed point be submitted to the decision by lot, then it may acquire the quality of a moral obligation; not because the lot has any thing essentially sacred in its nature; but because it is every man's duty to be faithful to his engagements.

If the drawing of lots always implies a solemn appeal to the Divine Providence, it is a very questionable mode of proceeding; since we have no clear, legitimate warrant from God, under our present dispensation, to make such an appeal; no promise that He will sanction it by a direct interposition.

The greater or less important occasions upon which men have recourse to it, can make no difference in the moral character of the action; an unauthorized appeal is justly exposed to censure, be the object what it may: but if it derive all its sanctity from the purpose and intention of those who resort to it, then in all other cases it must be an indifferent act, giving no higher indication of the divine will and pleasure, than

any common mode of resolving a doubt, or adjusting a difference. Men are not at liberty to abandon the guidance of reason, judgment, and experience in conducting their secular affairs, to follow the precarious direction of a contingent event, as an infallible oracle; yet, a lot may be lawfully employed in terminating a dispute, or preventing contention: when those concerned agree to adopt this medium, it is merely a civil affair, a matter of convention, and may be set aside at the will of the contracting parties; but if the lot were always an expression of the divine will and pleasure, the annulling of the decision would be an act of bold disobedience.

To deny the never-ceasing agency of Divine Providence, would be profane and impious; to look for a declaration of the divine will, to solicit an extraordinary interposition of the divine power through the medium of contingent and fortuitous events, would be to outrage reason and common sense; it would be pregnant with incalculable mischief, and bear too near a resemblance to the great sin of tempting God. Impatience of doubting is one great feature of the human character, and he who pursues after certainty by resigning himself to the

guidance of chance, is like the man who closes his eyes, that he may walk confidently and securely through

—— "the maze and winding labyrinths of the world."

The following letter will explain the occasion on which the paper on chance was composed, and the reason of its appearing in this place. The neat, perspicuous, and conclusive manner in which the argument is conducted, while it contributes a valuable addition to the preceding discussion, will afford a gratification to every philosophical reader.

"Hertingfordbury, near Hertford,
"Friday, July 20, 1821.

"My dear Sir;

"You recollect communicating to me openly, last May, your own thoughts upon one particular argument of my late brother William Hey, whose life you are preparing for the press, respecting cards and similar amusements. This induced me to write down a few remarks, of which the chief substance had occurred to me at different

times, for some years past: and I consented, at your request, that, with your own remarks, mine also might be inserted in your intended publication.

"But, you know, I declined, at that time, to annex my *name* to them. Yet you and I agreed decidedly, that a person who lays his thoughts before the public is responsible to that public for what he publishes, and ought, in general, to let his name appear. We admitted that there are a *few* allowable exemptions. And I felt inclined to bring my present case within them, lest any reader should blame me justly or unjustly. But, on reflection and a little consultation with friends, I am induced to annex my name; in which I have had your approbation.

"It is free, I trust, from any culpable feeling towards a brother, who has, on different occasions, encouraged me in friendly discussion; and from whom, though we did not live together, I have frequently experienced active kindness, as well as affection; and, I will venture to add, esteem.

"I am truly,

"Your's,

"RICHARD HEY."

"To John Pearson, Esq."

"What is *chance?* What do we mean when we say an event happens by chance?

"It seems to me, that, if we exclude those superstitious persons who consider chance as some existent *being*, our meaning is that the event takes place without any *cause*.

"But, though a person may *mean* this by the expression, it may fairly be doubted, I think, whether a reflecting mind can really believe that any event *does* so take place.

"Conceive a die put into a dice box, and thrown out on a board in the usual way. Suppose it to turn up an ace. We say this is by chance. But, if my perceptions were competent to following the die through all the steps of operation, so as to see clearly every impulse which the die receives, the direction and power of each impulse, and the face or angle, &c. on which it is made, —impulses from the hand, from the box, from the board,—and if I had a perfect mechanical knowledge of the nature and effect of each impulse; then I should perceive that the ace was a natural and necessary consequence of the impulses received by the die; and I should not say or feel that the ace was owing to chance; any more than a carpenter, striking upon a nail, calls or feels it chance, when

the nail sinks into any substance under his stroke.

"The following of the die through all its impulses, and motions, being quite impossible to human power, it is, to *man*, the same thing as if the ace turned up without any cause at all. Hence *man* says it turns up by *chance*.

"If the above be correct, we seem to have no ground for saying that the Deity causes the ace, otherwise than by having impressed certain laws of matter and motion upon the die, the box, the board, and the human hand, and certain laws of volition &c. upon the human mind. This does not amount to any direct interference in an individual event of the turning up of any one face of the die.

"Suppose me, then, to amuse myself by throwing dice from a box, and observing the faces turned up. I do not thereby call upon God for any interference in the subject of my amusement; unless my expectation of his preserving or upholding his own established laws of matter and motion can be so termed. If nothing besides this could be urged against gaming, it would appear to be perfectly innocent. Its guilt is to be sought *elsewhere:* in its irrationality, pursued as

sometimes it is, and in its dreadful consequences.

"So, in a game at *cards*, the hand dealt to any person at the table may be said to come by *chance;* because, to the confined penetration of *man*, it is the same as if that hand of cards had come without any cause. But, if any superior being could see the order in which the cards of any pack lie, when it is placed in a closed state, on the table, and could follow completely the motions of every card, while they are shuffled, moved about, and dealt; with every impulse, &c.; *he* would perceive that the hand dealt to the individual was a natural consequence of what had passed.

"Therefore all games, called games of *chance*, appear to be clear of the imputation cast upon them as including an irreverent or improper appeal to God; except a person who uses them does himself refer them to the Deity with an irreverent or improper feeling in his own mind. And then the fault is in *his use* of the game: in his *misuse* or *abuse* of it, we may say.

"When I employ myself in any operations upon matter, there are three different feelings with which I may do it. I may do it with a grateful reference to the Being who has

impressed such laws on matter, and given such powers to me, that I can make matter subservient to my uses and my pleasure: or I may do it *indifferently*, as it may be called when *no* reference to the Deity passes in the mind: or I may do it with an irreverent and impious reference to that powerful benevolent Being. This last may be in various degrees: from such as are not perceptible to by-standers,—not *always* perhaps, accompanied with consciousness in the agent, —up to the direful imprecations of the maddened gamester.

"And, if I should play at cards or dice with a gentle feeling of the *first* sort upon my mind; is there any thing, in Scripture or reason, which pronounces this to be blameable? Is not our conception of the Supreme Being such as to exclude all idea of *difficulty* from his attention to every the smallest particle of matter, to every the most minute event? Therefore, although we are not required to keep our minds in a constant state of contemplation upon him through all such events, it cannot be blameable to bend our thoughts towards him on *any* event, great or small. It is the *mode* of doing this, which must make it right or wrong. Gratitude to an earthly benefactor, in *small* things, is

commended; as well as in *great*. It marks a good mind. It *may* indeed be carried to excess: because, by its minuteness, it may *molest* an earthly benefactor. This we know to be impossible in the case of our *heavenly* Benefactor.

"On the whole, it seems that the objection made to games of chance, as contrary to the Third Commandment, is not valid.

"May 14, 1821." "R. H."

It must be obvious to the attentive reader, that the foregoing remarks on lots have no direct reference to the question concerning the expediency or inexpediency, of playing at cards. The general principles and particular remarks contained in Mr. Hey's letter, are deserving of the most serious consideration; since the manner in which we dispose of our time, and, the example we give to others, can never be a light and unimportant matter. The recreations that are selected should be innocent in their nature, indulged in with moderation and sobriety, pursued rather because they are useful and necessary, than for the mere purposes of gratification. Whatever dreams the votaries of amusement and pleasure may cherish, it may be seasonable to remind them,

that man is not his own master; that nothing can be more stupid and senseless, than to live and act as if the world were made for intelligent beings, as we are told the sea was for the Leviathan, "that he might take his pastime therein."

In the year 1771, Mr. Hey published some observations in the Leeds news-paper, on the immoral character of theatrical entertainments. A reply to these soon appeared in a subsequent news-paper, written by Mr. Tate Wilkinson, the manager of the York Theatre. The controversy thus commenced, was carried on with much spirit, and was drawn out to a very considerable length. Mr. Hey exhibited to his opponent unequivocal proofs of the profaneness, indecency, and sophistical morality of the stage, by numerous quotations from dramatic writings, contrasted with the language of the Sacred Scriptures. Mr. Wilkinson began his defence of the theatre by attempting to reply to Mr. Hey's arguments; but he soon adopted the more popular mode of repelling the force of his antagonist's reasoning, by employing sarcastic and illiberal remarks, by low buffoonery, the ridicule of what he was pleased to call austere morality, and by declamatory appeals to the sentiments, customs, and

passions of mankind, in former days, as well as in our own times.

Mr. Hey considered the stage as a school of immorality, where the strongest passions and propensities of human nature were excited and cherished; where true delicacy and undissembled modesty must be frequently tortured, or greatly impaired; where gross sin is treated with levity, or only assailed by wit and raillery; where the visitant must sit to hear profaneness, ribaldry, and impurity of discourse, heightened and animated by tones and gestures which are calculated to convey the impressions with irresistible force, into the very centre of the soul. He conceived that, few considerate persons would choose to become actors themselves, or would be gratified by seeing their sons and daughters exhibiting themselves upon the stage, nor would they countenance an indiscriminate use of the language of the theatre in their private and domestic retirements. He inquires, how a Christian who regards it as highly criminal to curse and swear and talk indecently, can hire persons, for his own diversion, to profane the name of Almighty God by offering solemn appeals to Him, by passionately invocating His interposition, and by uttering imprecations, deep and horrible.

upon his fellow-creatures. He, likewise, adduced proofs from various dramatic writers, that citations from the Sacred Scriptures are often introduced with a censurable irreverence and indecent levity, and that piety itself is exposed to ridicule and contempt, by the disgusting, or ludicrous, form under which it is exhibited.

Mr. Hey then concludes with some queries, which it may be useful to transcribe.

" 1. Are not they who hire and employ others to commit sin, as guilty as those that commit it?

" 2. Are not they who hire persons to talk profaneness and indecency, (which they do who attend the theatre,) as guilty as those who talk profanely and indecently themselves?

" 3. Can any one justly think himself endued with love to God, who does not earnestly desire and endeavour to keep God's commandments? And will not our desire to please God be always in proportion to our abhorrence of that which is hateful and displeasing to him? If so;

" 4. Have not they who will not forego an amusement, abounding with that which is hateful and displeasing to God, just reason to conclude, that ' they

are lovers of pleasure, more than lovers of God?'

" 5. Is it not the character of fools to make a mock of sin?

" 6. Are not filthiness, foolish talking, and jesting, (those constant ingredients of stage wit,) ranked among the sins which ought to have no place among Christians, and on account of which, the wrath of God will most certainly come upon the children of disobedience?"

The question concerning the expediency or inexpediency of encouraging, or tolerating, theatrical entertainments, had engaged the attention of philosophers and legislators, prior to the introduction of Christianity. Both Plato and Cicero censured the theatre, regarding dramatic representations as most injurious to the morals and detrimental to the welfare of the republic.

Several of the most eminent fathers and learned divines of the Christian Church, have reprehended and condemned them, as being altogether at variance with the precepts of our Saviour and his Apostles, and tending to the subversion of piety and morality; and it is by this rule, their agreement with the language of the New Testament, or their inconsistence with it, that the merits of the subject in dispute

should be inquired into and decided. Men may talk largely and eloquently on the innocence of diversions, on the expediency of amusements, on the advantages of recreation, and while they discuss these subjects abstractedly and metaphysically, they are not likely to encounter any material opposition; it is, however, a mere waste of time and strength to contend for the truth and reasonableness of such propositions. Who denies that men require rest after fatigue, relaxation from study, and recreation after close attention to business?

To enter upon a regular and serious defence of positions like these, would be attacking an unresisting opponent, combating a phantom, and shouting victory over mere creatures of the imagination. The question to be determined is this;—Are the language and representations of the stage conformable to the instructions delivered by Jesus Christ and his Apostles; or, in other words, are they in harmony with the genius, spirit, and tendency of Christianity? If they agree with the plain, obvious precepts which are delivered in the Gospels and Epistles, no objection founded upon the accidental abuse of the drama will prove an attendance on the the theatre to be unlawful; but if it can be

shewn, that a most conspicuous disagreement exists between the compositions performed on the stage, and the unquestionable declarations of the New Testament, no arguments founded on the beneficial effects which may be occasionally derived from them, can be admitted as valid in their justification, or sanction a Christian in his patronage of the theatre.

The Sacred Scriptures forbid all profanation of the name of God; the introduction of that holy name on light and frivolous occasions; all trivial and unnecessary appeals to the Deity, or wanton invocation of Him, combined with curses and imprecations against our fellow-creatures. But plays abound with expressions and declamations directly at variance with this prohibition; they have, consequently, a manifest tendency to teach and encourage profane cursing and swearing.

The word of God censures all immodesty and impurity of discourse or gesture; it inculcates the duties of self-government, of controlling and regulating the affections and passions; a wise moderation, and a religious reserve, in the indulgence of the most pure and disinterested, as well as of the more selfish and animal propensities of our nature.

But plays exhibit pride, ambition, vanity, emulation, revenge, envy, hatred, lying, sensuality, &c. under circumstances which often divest them of their odious characters, which tend to awaken and invigorate them in the minds of the spectators; and they invest, with a spurious nobleness and brilliancy, many of the worst passions which infest and agitate the bosom of man. The passion of love, with all its satellites good and bad, forms a constituent part of almost every dramatic exhibition; and it is equally the undeniable purpose of the author and the actor, by the most appropriate and impassioned language, by an ingenious arrangement of difficulties and distresses, by those expressive signs in action which all may comprehend, and none can misunderstand, to excite emotion and tumult in the minds of the spectators; to send them home with hearts glowing with all the ardours of the passion which has been represented before their eyes.

In close connexion with lessons so congenial to the sensual part of the human constitution, the spectators are instructed further in the several arts of simulation, hypocrisy, deceit, unfaithfulness, treachery. By frequently exhibiting the malevolent passions, their odious agencies become familiar; thus

they lose much of their deformity, and instead of exciting horror and disgust, too frequently conciliate the sympathy and kindly feelings of the audience. Men are taught the expressions of uncontrolled resentment, determined hatred, implacable malice, and furious revenge, rendered more forcible by the aid of eloquence, and sharpened with all the asperity that the most rancorous malignity can infuse. Their ears are accustomed to the terms generous pride, noble ambition, honourable revenge, justifiable retaliation, and to hear a train of other immoral tempers softened, or adorned, by specious epithets, calculated to conceal their sinful and detestable character, and consequently to sustain and cherish them in the hearts of those who delight in the amusements of the stage.

He who has learned practically to regard murder as an affair of honour, seduction as a piece of gallantry, adultery as an amiable weakness, the successful usurpation of the rights of another as skill and dexterity, may enjoy some consideration in the eyes of his fellow-creatures; but, in the judgment of the holy and righteous Governor of the universe, he is worthy of death. Then the school where these things are imparted, as speculative principles, and impressed with all the power

and art of dramatic illusion, is an institution, the direct tendency of which is to sow the seeds of vice, to nurture moral depravity, and to corrupt the manners of the visitants.

The advocates of the stage have commonly asserted, that it is a school of morality, where exorbitant passions are restrained and corrected, where licentiousness is censured and degraded, and vice and folly receive the castigation of contempt and ridicule. But whatever may have been the good intentions of dramatic authors, and performers on the stage; if it has been proved again and again, that their morality is spurious, and commonly at variance with that taught in the Holy Scriptures; if experience has demonstrated, that the animated exhibition of culpable passions tends to foster them and promote their growth, rather than to blight them and destroy their fertility; if sin be of too serious and awful a nature to be made the subject of wit, satire, and merriment; then the supporters of the theatre have lamentably failed of their purpose; they have diffused and aggravated the malady by the very means which they have adopted for its extinction.

It might be presumed, if experience did not evince the contrary, that those who consider themselves to be Christians, who have

" promised and vowed in their baptism to renounce the devil, and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;" that those who have not only entered into this solemn engagement, but have subsequently ratified it, would require few arguments to dissuade them from frequenting such dangerous amusements. But mistaken, or inadequate, conceptions of the extent and purity of the divine laws, misconceptions of the nature and requisitions of the gospel of Jesus Christ, and the attractive power of this world on those who live within the sphere of its magnetic influence, combine to render the heart and affections an easy prey to the seductive and fascinating illusions which people its atmosphere. The predominance of a worldly temper and spirit is inconsistent with the reality of religion, as it implies the absence of a true taste and relish for objects which are spiritual and divine; these are not desired by such persons whose unsatiated cravings lead them to seek refreshment and repose in the harassing amusements and turbulent pleasures of a restless and disordered world.* It would be a great mistake, if

* " There is no plainer mark," says a pious writer, " of

these votaries of pleasure were to suppose, that a detachment from the tumult of gaiety and the hurry of dissipation, was the result of a stupid incapacity for such gratifications, that it implied the prevalence of gloomy moroseness, or melancholy, or that the pious man was perpetually doing violence to his inclinations, and exercising a rigorous constraint on his desires and propensities. No. He renounces all these glittering shews as mere inanities, insipid, spiritless, unsuited to his state and condition as a candidate for heaven, as an heir of immortality. The heart and affections of a Christian have received a new direction;* his wants, his pleasures, and his enjoyments, are of a higher order; those beams which have descended into his soul from the chambers of heaven have impaired and obscured the lustre of inferior objects, by disclosing their emptiness and vanity.† His renovated spirit moves through

an unrenewed soul, than a love of the vanities of this present evil world, and an indifference to the great realities of eternity." Bradley's Sermons.

* "Delectationes non amittimus, sed mutamus." Gregor. in Job.

† "Lorsque le Saint Esprit assiste une ame par sa grace, il lui inspire au lieu de sa mauvaise concupiscence, et de ce

the groups of shadowy and unsubstantial forms which solicit his regard, as the well-informed traveller crosses the burning sands of Egypt or Arabia; he presses forward, unseduced by those atmospherical illusions which mock the scorched and thirsty passenger with fantastic visions of groves and streams, expecting no shade or refreshment, where he knows that aridity, barrenness, and desolation, have fixed their perpetual residence.

To pretend that the same persons can be devout worshippers of God, take delight in his service, and intend a sincere conformity to his revealed will, who require the gratification of theatrical amusements, is a palpable contradiction, implying a hatred of profaneness and indelicacy, with an eagerness to contemplate those who exhibit these vices, as a fund of necessary diversion. If it be urged, that this indulgence is not frequently allowed, but is a rare and occasional amusement; this remark diminishes, in no degree, the force of the arguments against it. If it be consistent with a truly religious spirit to

désir déreglé qui la porte au mal, une concupiscence sainte, et un plaisir celeste qui lui donne une joye et une satisfaction de faire le bien." St. August. apud Singlin.

visit the theatre three times in the year, it is equally consistent to visit it thirty times in the year. To resort thither frequently, or seldom, may indicate the degree in which the passion for dramatic representations exists, but cannot change the quality of the action. Whatever is evil in its own nature, is always evil; whether the number of criminal acts be few or many, the measure of crime may be varied, but the essential character of the sin remains unaltered. Let the professor of Christianity consider further, that the life of a man ought to have some consistency with his prayers, if he would avoid the guilt of simulation, or hypocrisy. Every Christian that uses the Lord's Prayer, requests that he may not be led into temptation, but be delivered from evil; yet he cannot enter the theatre without encountering the most dangerous temptations, and deliberately exposing his virtue and piety, such as they may be, to evils calculated to subvert every good purpose, and corrupt every holy disposition of the heart. If sincerity and uprightness do not require a correspondence of words and actions; if the vocal expression of desires may be unconnected with the internal dispositions of the heart, without any impeachment of truth and integrity; if a prayer be

a mere formal ceremony, a mechanical conformity of gestures with words, imposing no moral obligation on the supplicant, then a hungering and thirsting after theatrical amusements is not incompatible with "hungering and thirsting after righteousness;" and there is neither self-deception, nor mocking of God, in offering up petitions, the fulfilment of which is neither expected nor desired.

If any who profess to lead a devout and holy life, can be comfortable and contented with a course of such pharisaical services, let them seriously and honestly consider, whether a divided heart can be acceptable to God; whether a supreme desire of sanctification can exist in a mind captivated by the blandishments of fashionable pleasures; and whether the incongruous union of piety with the spirit of this evil world, will receive the final approbation of that righteous Judge, who has declared, that, "without holiness, no man shall see the Lord." "Il faut être uniforme dans la pieté; Dieu et le culte qu'on lui doit, est indivisible."

General Observations on the Character and Conduct of Mr. Hey.

Among the distinguishing features in the character of Mr. Hey, were firmness, decision, and consistency. The law of God was the grand rule of his life; his standard of practice was exact and determined; it was formed upon the example of Jesus Christ, whom he endeavoured to imitate as his model, and to follow as his guide.

His firmness and decision were of the most unbending nature; what he clearly saw to be right, he heartily embraced, and pursued the course of duty steadily and without shrinking. When his mind was once thoroughly convinced of the propriety and utility of engaging in any undertaking, he was neither defective in courage nor perse-

verance, but went forward, through "evil report and good report," disheartened by no difficulties, nor deterred by the prospect of painful and expensive sacrifices. He could endure the reproaches of men more easily than the rebukes of his own conscience; and whenever his own ease, or interest, or reputation, stood in competition with his fidelity to God, his self-renunciation was prompt and decisive.

There was a beautiful proportion and consistency in the conduct of Mr. Hey, which displayed the force and vigour of the principles that actuated him; he never shewed the unsteadiness of those who live under the dominion of humour and caprice; none of that uncertainty of judgment and action which results from the impulses of whim and fancy, of prejudice or passion; if he committed errors, (and who is exempted from imperfection?) they were the errors of a simple, upright, and well-intentioned mind. Those who were well acquainted with him could generally predict what his sentiments and conduct would be, on ordinary or extraordinary occasions; and they entertained no apprehensions lest the cause of truth, and justice, and equity, should be, on any occasion, betrayed by partiality, by fear, or by folly.

Mr. Hey shewed much fidelity and tenderness in rebuking sin, at convenient opportunities. He sometimes attempted this by a significant silence, and gravity of countenance, which strongly marked his disapprobation; at other times he would freely express his sense of the evil; but his reproofs were mild and gentle, commonly given in private, and not always at the moment when the fault was committed. "The person reproved," he would remark, "feels himself always placed in a situation inferior to the reprover; this wounds the pride of the offending party, and indisposes him to receive the reproof with a suitable temper. Whenever we undertake the delicate office of giving reproof, we must therefore endeavour to convince the person, that we suffer pain in performing the duty, and enter upon it with reluctance. We ought to begin our admonition by expressing a fear of offending, and conduct ourselves with that genuine kindness and humility by which the delinquent shall feel himself treated as our superior; this will tend to engage his attention; it may remove or lessen the irritation excited, and perhaps conciliate him to a compliance with his duty." He greatly admired this beautiful proverb of Solomon; "As an ear-ring of gold, and as an ornament

of fine gold, so is a wise reprover upon an obedient ear."

The following copy of a note was found in his desk after his decease; but the name of the person to whom the rebuke was directed is not known.

" Dear Sir;

" I hope you will excuse me for mentioning to you, that, in the conversation which we had this morning, on an important political subject, you repeatedly used the sacred name of the Almighty as a mere expletive,—(Good God!) And allow me to submit to your consideration, whether such a use of that name is not forbidden by the Third Commandment.

" I am, your's, respectfully,

" WILLIAM HEY."

Mr. Hey's readiness to relieve the wants of the poor and needy, and his liberal contributions to various benevolent institutions, with the time and labour which he dedicated to those that were established in and about the place of his residence, have been already noticed. But his beneficent exertions did not terminate here. He availed himself, likewise, of favourable occasions to converse

with his patients and others, into whose company he was brought, on religious subjects. "It has been collected from some hints which he once let fall, that he rarely entered a sick room without offering up a secret prayer to Almighty God, on the behalf of those whom he was attending; and was always willing, when suitable opportunities occurred, to unite with them in acts of devotion."

Many instances might be recorded of the beneficial and lasting effects which resulted from the hints and suggestions offered by him in the hours of sorrow and affliction.

In the distribution of books he was circumspect and judicious; first ascertaining the character of his patient, and the state of his mind, before he determined on the publications that were best adapted for his improvement. The book he most frequently recommended was Dr. Doddridge's "Rise and Progress of Religion in the Soul;" on some occasions he selected Mr. Wilberforce's "Practical View," and the writings of Mrs. Hannah More; and, where he thought a little excitement was wanting, he added the beautiful tracts of the Rev. Legh Richmond. He would place Milner's Church History in the hands of Clergymen.

As Mr. Hey had frequently persons under his care who came from a great distance, and were strangers in Leeds, he always employed his influence to induce them to attend a place of public worship, when their condition would permit; offering them a seat in his own pew, that they might derive the advantages connected with divine ordinances. His sacred respect for truth, and his regard for the welfare of his fellow-creatures, never permitted him intentionally to deceive his patients, by flattering representations of their state of health, by assurances of the existence of no danger, when he conceived their situation to be hopeless, or even greatly hazardous. He conducted himself in these difficult circumstances with much wisdom and tenderness, that no unnecessary alarm might be excited by his communication, nor effects produced which might be detrimental to the malady of the patient.

The duty of a medical attendant in such delicate situations, has been a subject of considerable embarrassment to men of integrity and conscience, who view the uttering a falsehood as a crime, and the practice of deceit as repugnant to the spirit of Christianity. That serious and irreparable injury may be inflicted by creating terror, and

infusing dejection and despair in certain states of disease, admits of no dispute; and that the mind, under the pressure of much corporal suffering, is seldom in a capacity of deriving benefit from admonition, of instruction, or of engaging in those religious exercises which are suitable to the condition of a man upon the confines of the eternal world, is exemplified by daily observation. An apprehension of the mischief which may result from a disclosure of the impending danger, and a conviction of the probable inutility of such a communication, which might only aggravate distress, without conferring any moral benefit, have perhaps induced a learned and amiable writer to establish it as a rule of conduct, that when the situation of a patient is dangerous, "a deviation from truth is sometimes, in this case, both justifiable and necessary." That a sacrifice of truth may sometimes contribute to the comfort of a patient, and be medicinally beneficial is not denied; but that a deliberate and wilful falsehood can, in any case, be justifiable before God, is a maxim not to be lightly admitted. The question may be stated thus;—Is it justifiable for a man deliberately to violate a moral precept of the law of God, from a motive of prudence or humanity? If this be affirmed, then

it must be admitted, that it would be no less justifiable to infringe the laws of his country from similar motives; and consequently it would be an act of injustice to punish him for such a transgression. But will it be contended, that the divine, or even the human legislator, must be subjected to the control of this sort of casuistry? If falsehood, under these circumstances, be no crime, then as no detriment can result from uttering it, very little merit can be attached to so slight a sacrifice; whereas, if it were presumed that some guilt were incurred, and that the physician voluntarily exposed himself to the danger of future suffering, for the sake of procuring temporary benefit to his patient, he would have a high claim upon the gratitude of those who derived the advantage. But is it quite clear, that pure benevolence commonly suggests the deviation from truth, and that neither the low consideration of conciliating favour, nor the view of escaping censure and promoting his own interest, have any share in prompting him to adopt the measures he defends? To assist in this inquiry, let a man ask himself whether he carries this caution, and shews this kindness, indiscriminately, and on all occasions; being as fearful of giving pain by exciting appre-

hension in the mind of the poor as of the rich; of the meanest, as of the most elevated in rank. Suppose it can be shewn, that these humane falsehoods are distributed promiscuously, it may be inquired further, whether if such a proceeding were a manifest breach of a municipal law, exposing the delinquent to suffer a very inconvenient and serious punishment, a medical adviser would feel himself obliged to expose his person, or his estate, to these penal consequences, whenever the circumstances of his patient should seem to require the intervention of a falsehood. It may be presumed, without any breach of charity, that a demur would frequently, perhaps generally, be interposed on the occasion of such a requisition. The mere opinion of its being *justifiable*, would very seldom be a motive sufficiently forcible to induce a man to brave the terrors of the law; or a persuasion of its being *necessary* impel him, every day, to make an expensive sacrifice: the common sense and proper feeling of mankind would readily sanction his declining this practical justification of his principles. But, surely, the laws of the moral Governor of the universe are not to be esteemed less sacred, and a transgression of them less important in its consequences,

than the violation of a civil statute; nor ought the fear of God to be less powerful in deterring men from the committing of a crime, than the fear of the magistrate. Now, if a deliberate and intentional deviation from truth be prohibited in the laws of God, very cogent reasons, and such as we are warranted to believe will be accepted by the Divine Legislator, should be adduced, before men venture upon a falsehood. When there exists no precept, when no authorized rule of action can be found, either expressed or implied, expediency may be a safe guide; but it must be regarded as bold and hazardous to break a clear and express commandment, upon no higher authority than that of a crude and doubtful supposition.

Those who contend for the necessity of violating truth, that they may benefit their patients, place themselves between two conflicting rules of morality; their obligation to obey the command of God, and their presumed duty to their neighbour: or, in other words, they are supposed to be brought by the Divine Providence into this distressing alternative, of necessarily sinning either against God, or against their fellow-creatures. When a moral and a positive duty stand opposed to each other, the Holy Scriptures

have determined that, obedience to the former is to be preferred, before compliance with the latter; but in those cases where plain moral duties are supposed to be in direct and evident hostility, no directions are delivered for our conduct; and it may be presumed, that no such cases occur, unless where they are formed by the folly and iniquity of man. If a man, by his inconsiderateness and depravity, reduce himself under this dreadful dilemma, that, whether he act, or forbear to act, he must incur guilt, the inquiry concerning what is lawful or unlawful, is at an end; he must bear the consequences of his weakness, or wickedness.

In questioning the right of human beings to modify the divine law agreeably to the dictates of their own wisdom, so as to divest falsehood of its criminality, and transform it, on particular occasions, into a moral virtue; the argument has been limited to the duty of the professional man towards the Supreme Legislator, and what he owes to himself; it ought not therefore to be concluded from what has been offered, that the physician is invariably bound to disclose to his patient, what his science enables him to foresee and prognosticate. This is a very different question from the former, and it would be highly

improper to confound the one with the other. The family, the near relatives of the sick, have an indisputable right to be informed of the real nature and probable consequences of the malady, and the measure and mode of communicating this to their dying friend, may be commonly resigned to their will and judgment.

The medical attendant's first concern must be, to fulfil his professional duty, and to mingle as much kind attention to the feelings and interests of his patients, as circumstances may dictate and allow; but whatever may be his wishes for the spiritual welfare of the sick, he is under no imperative obligation of justice, or charity, to pronounce the sentence of death in the ear of the hopeless sufferer. It cannot be disputed that, it is the duty of every man to avail himself of fair and convenient opportunities of doing good; but the performing of these good offices must be under the direction and guidance of reason, discretion, and an enlightened charity, or "his good will" deserve to "be evil spoken of." "No man is crowned unless he strive lawfully;" no man is officiously to intrude himself into services, without the warrant of competent authority; nor to conclude, that a benevolent impulse,

or a good intention, will sanction all his undertakings. It is to be lamented, indeed, that a criminal backwardness to step forward in acts of spontaneous kindness, is a far more common defect, than the effervescence of an excessive zeal, and that men need excitement to good deeds, rather than checks and restraints on their beneficence; yet, that which is good in its nature and essence, has its season and suitable occasions, and the omission of what is intrinsically virtuous and laudable, may, under particular circumstances, be more useful and commendable than the executing of it.* Persons in health often persuade themselves, that they shall be solicitous to have the whole truth of their case disclosed to them, when they fall into a dangerous state of sickness, and they will express themselves strongly on the injustice of concealing from them what it so much concerns them to know; but mistakes are very common in this matter.

When the awful secret has been drawn out by the anxious importunity of the patient, he has not always found himself in a condition to sustain the extinction of all hope,

* —— " impediri enim bonam rem melius, quam concedit malæ. Cicero de Legibus, lib. iii.

and the result of the experiment has not been satisfactory to either party. It may be proper and necessary to remind the sick of the expediency of duly arranging their temporal concerns, for the sake of those who shall survive them; and any pious dispositions which shall discover themselves, should be fostered and cherished; and this may be effected with a judgment and tenderness that shall excite no painful, or injurious commotion in the mind. But with whatever measure of blame an indiscreet unreservedness may be justly loaded, it bears no proportion, it admits of no comparison with that most culpable inhumanity and absence of all good feeling, which employ deceit and falsehood, grave remonstrance, or inconsiderate levity, to repress the wishes and divert the minds of the afflicted from having recourse to those aids and consolations most suited to the condition of persons who are on the confines of another world. To those who, from forgetfulness of God, and unconcern about their future condition, have deferred the important business of a preparation for death and judgment, to the time of sickness and suffering, it may be here suggested, that they have selected a most unsuitable season for so momentous a concern. Serious emotions

of alarm for the safety of the soul, those compunctious workings of penitential sorrow, and purposes of amendment strongly avowed, which first arise and shew themselves upon a death-bed, must always wear a most uncertain character. "Things that have great excellency are rarely produced suddenly." It was the result of Mr. Hey's observations, and it concurs with those of many others, that the apparent change which is seen in the views and determinations of those who are suffering from a painful and dangerous malady, is seldom permanent; if they unexpectedly recover, they commonly relapse into their former course of life. The natural fear and agitation of spirits which a near prospect of death and judgment is calculated to excite in men who are not absolutely stupid and brutish, may produce sorrowful regrets and pungent remorse, and awaken the soul to such a concern about the things of eternity, that all other considerations shall be seemingly absorbed and abolished.* This

* Many useful and important remarks on this subject occur in Essay xi. "Of professing repentance at the close of life," in a work entitled, "The Religion of Mankind, by Robert Burnside, A. M." This work, in two volumes, 8vo. appears to be the production of a sober, judicious, and enlightened mind.

state of mind is reasonable and hopeful; but the season of its occurrence is most unfavourable to its issuing in that sincere repentance and true conversion of heart to God, without which, no conviction of the understanding, no bitter lamentations of past inconsideration and folly, can be regarded as available. Fearful apprehensions, sorrow and sadness, terror and dismay, may penetrate the soul, and fill it with dread and amazement, while trembling upon the borders of the unseen world: these passionate feelings, however, may exist in great force, without any dawn of true religious affections; and are quite consistent with the absence of real contrition, of faith in our Redeemer, of love to God, and sanctity of spirit. Mr. Hey conceived, that there was a greater propriety in the method, and a fairer prospect of doing good, by addressing religious considerations to those who were recovering from a dangerous sickness, than during the severe pressure of the malady; and that sentiments of piety, generated and roused into activity at that period, are frequently steady and durable. These reflections are submitted, with all deference, to the authorized and experienced ministers of religion, to whom the sick and the afflicted ought to have early

recourse, when the visitations of God are upon them.

To think lightly or not at all on the advantages of their ministrations, to defer seeking their instruction and assistance, until nature be oppressed, the understanding be clouded and disturbed, and the harbingers of death have shewn themselves, indicate a defect of faith in revelation, an absence of religious feeling, a cold indifference about the consequences of the most solemn transaction in which an immortal being can be engaged, that would create astonishment if it were less common, and being so common, is the more to be deplored. To meet death with levity and unconcern is not courage, but stupidity; and sedulously to exclude whatever can tend to remind a man of his approaching end, is wilful self-deceit; it is the madness of him who closes his eyes, that he may advance fearless, without anxiety or suspense, into the awful presence of his Maker and his Judge.

Prayer, Watchfulness, Humility, &c.

MR. HEY was a truly devout man; he lived constantly in the spirit of prayer; from his soul, like the altar upon which the sacred fire was perpetually burning, the incense of praise and prayer continually ascended towards the throne of divine grace, and maintained an almost uninterrupted intercourse with heaven.* "His devotion was not confined to the usual seasons of prayer; it was the habitual frame of his spirit; thus he endeavoured to support a communion with God, through every part of the day."

"It is a very desirable thing to be enabled

* See a beautiful sermon on this subject by the Rev. John Fawcett, of Carlisle; whose two volumes of sermons cannot be perused by a pious and sensible reader, without instruction and delight.

to hold a kind of secret communion with God in our minds, while engaged in the common scenes and duties of life. I can remember some seasons when I was young, and had not a multitude of cares to distract me, that I have been enabled to keep my mind much occupied in the contemplation of divine things. A multitude of important concerns now press upon me, yet I find much refreshment and strength from secret ejaculations; and I think almost every incident that occurs, does more or less lead me to reflections on the divine wisdom or goodness, and draws out a secret aspiration heaven-ward. When this is neglected, my mind grows dry and uncomfortable." *

Speaking on the subject of prayer to some of his friends, he said; "Prayer is the cry of the new-born soul. As the body cannot live without breathing, neither can the spiritual life be maintained without praying. Fervent aspiration is to the renewed soul what a free respiration is to the body, an indication of health and vigour. Those who have no love to spiritual exercises are commonly ready to exclaim; Must we be always upon our knees? Can we be always praying? I answer,

* Extract from a letter to Miss Hey, October 24, 1799.

No. Many duties of a secular kind require both bodily exertion and mental application; but, if our hearts are right with God, we shall continually strive to obtain a spirit of prayer. Mental prayer will never hinder, but rather further and bless us in our various undertakings."

"He was not only a man of prayer, but his prayers were fervent and in faith. He drew near to God with filial love, as to his reconciled Father in Christ Jesus. No gloomy superstition veiled, or perverted, the character of the Deity, infusing a suspicious fear or dread, when he approached the throne of God; no enthusiastic raptures excited an unholy familiarity, expressing themselves in language not becoming a creature to offer to his Creator. Confession of sin always formed a part of his devotional exercises. His humility was here conspicuous; for he dared to use no higher language than that of the publican, '*God, be merciful to me a sinner!*'*

* "L'humilité, selon Saint Bernard, est une vertu qui rend l'homme vil et meprisable à ses propres yeux par une connoissance véritable de soi-même. L'on doit distinguer la vraie et la fausse humilité; l'une et l'autre naissent de la conviction de nos miseres et de notre indignité; mais les fruits que l'une et l'autre produisent, sont bien différens. La vraie humilité vient de Dieu, et porte aussi à Dieu.

"If it excite surprise, that a man so pious, so watchful, so holy, as Mr. Hey, should always speak of himself as a miserable sinner; it may be remarked, that holiness is a relative term, and when used to express what we are

Comme elle est un grand don de Dieu, elle fortifie l'ame, et lui donne une nouvelle vigueur, une promptitude et une liberté plus grande pour le prier, et pour le servir. Le caractere et la marque de l'Esprit de Dieu dans une ame, est de l'élever vers Dieu, et de l'unir toujours de plus en plus à Dieu, de l'y porter comme à sa fin et à son unique bien. L'Esprit de Dieu, principe de la vraie humilité et de toute autre véritable vertu, ne peut pas affoiblir et décourager les ames, les rendre plus défiantes de la bonté de Dieu, plus pésantes, plus inquiétes, plus lâches dans la priere et dans l'accomplissement des autres devoirs de la réligion; ces mauvais fruits ne peuvent venir que de l'opération du malin esprit. Toutes les vertus chrétiennes sont étroitement liées les unes avec les autres; elles se prêtent un secours mutuel, se soutiennent et se fortifient les unes les autres. Il est donc impossible que la vertu d'humilité, que Dieu nous commande, soit contraire à l'ésperance chrétienne, que Dieu commande aussi. Par un secret et un artifice admirable de la grâce divine, l'humilité ne rends pas les ames pusillanimes ou défiantes; 'Mais elle les rend même magnanimes, dit St. Bernard, et capables des plus grandes choses, sans que l'humilité diminue en rien la magnanimité, ni la magnanimité l'humilité; au contraire ces vertus se fortifient l'une l'autre: en sorte que moins un homme présume des ses forces dans les moindres choses, plus il présume de celle de Dieu pour les plus grandes actions.'" Traité de l'Espérance Chrétienne.

in the sight of God, has a much higher meaning than when it is employed to denote what we may appear in the sight of men. It may be said, indeed, that a holy man cannot confess himself to be unholy, nor a righteous man charge himself with being unrighteous and wicked. How then can we shew Mr. Hey's views of himself to be consistent with the truth and his own experience? There is no real inconsistency between the most eminent attainments in sanctification, and the deepest sense of our own internal corruption and unworthiness. When a man examines himself by the rule and measure of the divine law; when he enters upon the scrutiny of his own heart, that fountain of evil, and marks the irregularities and imperfections of his daily sentiments and actions, he sees abundant cause of lamentation and penitence. As a learned man acquires more adequate conceptions of the shortness of his own attainments, compared with what remains to be known, than one that is unlearned; so the greatest saint, possessing a more comprehensive knowledge of his duty, and a quicker sense of the motions of evil; more just and lively conceptions of the purity and holiness of God, with the numberless defects in his own character, of the demerit of sin, and the

impurity which defiles the best of his services, than the unrenewed man who slumbers in his iniquities; he sinks deeper in humiliation and self-abasement, and confesses that he has no hope but in the divine mercy, through the Redeemer.; no refuge but in his grace."

It is not denying the gifts of God, nor the sanctifying influences of his Spirit on the heart, to acknowledge our wants, our miseries, our emptiness; such views may help to incite us to seek more earnestly after greater measures of purity, holiness, and the temper of heaven, that we may be fitted and qualified for the more perfect enjoyment of that blessed region.

The humility of Mr. Hey was simple and unaffected; he was not ashamed to acknowledge his ignorance, when the occasion required it; "as he judged it more consonant to the humility of a Christian, to own his defect of knowledge, or want of penetration, when profound or obscure matters of doctrine were proposed for his decision, than to attempt an explication of things which surpass the powers of human understanding. He professed himself to be a learner, and was always ready to listen with deference to those who he thought could communicate information to him, or assist

him in his inquiries; and he would shew great attention to the remarks of those who were much his inferiors in age and attainments. As christian charity had taught him to "speak evil of no man," a rule which he rarely transgressed; so he was disposed to give the most favourable interpretation to actions which he could not undertake to justify. His candour upon most occasions, was singular and conspicuous. He very seldom offered an observation tending to depreciate the talents or acquirements of others; and he would sit with patient attention to hear sermons, of a very inferior description: he seldom criticized them, but more frequently alluded to any useful remarks they contained, and would suggest the most obvious means of benefiting from such discourses.

Under the pressure of various and important occupations, he would be sometimes absent, abstracted, and absorbed in thought; hence he appeared reserved, difficult of access, and unwilling to reply to questions proposed to him, not only to strangers but to his own family. He was not always conscious of these deviations from courtesy and the social spirit; but he was thankful to those who reminded him of such failings, and he would request

his children to tell him of his faults; when they represented to him, on certain occasions, his inattentive and forbidding manner, he would smile, appear surprised, and promise amendment in future. "Perhaps the influence of religious principle" (as the gentleman often alluded to remarks) "never discovered itself more strikingly, than in the endeavours of Mr. Hey to correct this failing.

"In the latter periods of his life, instead of becoming peevish, morose, or fretful, the too common attendants of old age, he was evidently more mild and cheerful, more condescending and obliging in his intercourse with mankind. Instead of indulging his natural disposition to abstraction and silence, he became free, open, and communicative; he was happy in the society and conversation of his friends, permitting the social affections to flow forth and display themselves, and his wary and solemn reservedness was changed into an easy and agreeable loquacity.

"As Mr. Hey approached the close of his life, his prospects brightened on every side; he drew nearer to heaven, and his views of the glory to be revealed were more influential and affecting. His thoughts and affections were more directed to spiritual and heavenly objects; this gave a serenity of

mind which beamed in his countenance, and shed a cheerful lustre around him. A friend, in a letter of condolence, says, 'I feel particularly glad that I had an opportunity, four years ago, of again seeing my old master, after an absence of eighteen years: as it gave me an opportunity of observing, what appeared very visible in him, the growth of christian graces. To many of his friends there had appeared to be in his natural character, a certain sternness and reserve which kept them at a distance, and made them love him so much the less. When I last saw him, however, I was visibly struck with the alteration in this respect; he was not only bringing forth fruit in old age, but he was bringing forth more fruit: the asperities of his natural character had worn off, and there was a certain child-like simplicity of openness and affection, and a tenderness towards others, which was very engaging, and seemed to bespeak a very perceptible growth in the divine life. The same change, I know, had been remarked by others of his friends.'

"The cheerful and happy state of mind, so conspicuously enjoyed by Mr. Hey in the latter years of his life, may be easily accounted for. He had no time to be unhappy. His life was usefully employed, and he was

conscious that he lived for valuable and important purposes; he studied to maintain a conscience void of offence towards God and man, and therefore he did not suffer under the reproaches of his own mind. His views of the Gospel of Jesus Christ were remarkably clear and distinct. He was deeply sensible, that his own righteousness could never justify him before God; but he had likewise learned, that there is forgiveness with Him, and that mercy is freely and fully bestowed on every repenting sinner, who has fled for refuge to the hope set before him in the Gospel. Like the holy men of old, he saw the promises, was persuaded of their truth,—he embraced them, confessing that he was a stranger and a pilgrim on earth. He did not esteem it presumptuous to believe, that God was his reconciled Father in Christ Jesus; that all things, under the direction of infinite wisdom and boundless goodness, were contributing to the final salvation and everlasting happiness of himself and of all who truly loved and feared God. This assurance of hope he endeavoured to maintain firm unto the end. Perhaps few persons lived under a more abiding sense of the divine favour than Mr. Hey. He loved God, he delighted in his service, he walked with him;

and here was the prime source of all his happiness.

" 'The spirit of adoption,' which was the prevailing temper of his mind, shed a bright lustre on the surrounding prospects of life, and opened a vista through which the eye of faith already caught some beams of that light, which shall shortly pour an eternal day of joy and gladness on the people of God."

Mr. Hey was vigilant in embracing every convenient opportunity of introducing useful and improving conversation. He had a mighty aversion to idle, frivolous, empty talk, which neither tends to exercise the understanding, nor better the heart; a tedious bandying of insipid remarks, or formal compliments, or, at the best, a desultory scattering of agreeable inutilities.

Previously to his paying a visit, or receiving company, he reflected on the tempers, abilities, and particular circumstances of the persons with whom he was about to associate; he considered what he might learn, or be able to impart; he generally fixed upon a subject of conversation before he entered the room, and as his age and talents entitled him to take a leading part, in most companies, so he laboured to make the best use of the advantages he enjoyed. His conversation at

home and in his family, was lively and cheerful, but always pregnant with what was improving and useful; and he lost no opportunity, during meal times, of introducing some agreeable and instructive subject of discourse. "It was his common practice to converse at breakfast on the passage of Scripture which had been read at their family devotions;" but he would discourse readily on any topic proposed by his children, or others, on which they desired to obtain his opinion. "It appears from some of his papers, that one of his young men requested, that for a few successive mornings he would, during breakfast, give them some account of the various religious sects which exist in the world; he willingly undertook the task, and made the hours of refreshment an occasion of descanting on a variety of useful topics connected with the subject." Indeed, a man might generally impute some blame to himself, if he retired from the society of Mr. Hey without having derived from it either gratification, or improvement.

The following notes of Mr. Hey's remarks on the subject of temptation, which were collected by one of the company, may afford an useful illustration of some preceding passages in these memoirs.

The question proposed was, concerning the meaning of that portion of Scripture which occurs in the 1st of Corinthians, chapter x. verse 13. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way to escape, that ye may be able to bear it."

"*Temptation* is used in two senses in the Scriptures;

"1. For *trials*, which may come immediately from God.

"2. For *solicitations to sin*, which cannot come from Him.

"It would seem, that the word, in this passage, might admit of both these senses; and temptation in both these significations is common to men.

"The persons addressed in this text are true believers, to whom God has engaged his faithfulness, that he will not suffer them to be tempted beyond their ability to resist, or endure. It is not said, however, that they shall not fall by temptation; but that there shall be a way made for their escape. It behoves us to consider diligently, what these ways of escaping are, that we may not be overcome by the temptation and fall into sin.

" 1st. We must consider, that we are here in a state of trial, surrounded with temptations of various kinds. Hence we need constant circumspection; we must ponder the path of our feet.

" 2d. That temptations often come suddenly upon us, when they are least expected. Hence we need constant watchfulness. There is no time for our slumbering: we can never say with propriety, 'Now I may relax a little; I am in a place of security.'

" 3d. Temptations are sometimes violent. They apply themselves powerfully to our fears, to our worldly interest, to our besetting sin, &c. Hence, the necessity of a constant dependance on divine grace, and persevering prayer to obtain succour and support.

" 4th. Victory is often gained over us, by the seeming smallness of the temptation; a temptation apparently weak, does not alarm our fears sufficiently; we feel as if we had sufficient strength to resist so feeble an assault, while one more formidable and of greater magnitude, would excite us to fly to the throne of grace for help.

" 5th. The word of God is that sword of the Spirit that will enable us to cut the snares of Satan in pieces. The word of God

ought therefore to dwell in us *richly*, that we may have the means of combating every assault: *e. g.* words of caution, when we are tempted to presume; words of comfort, when we are tempted to despair.

"6th. The power of temptation, when previously known, should cause us either to avoid the snare, or lead us to peculiar watchfulness when we are unavoidably exposed to it. Hence, the probable influence of our society, our employments, our recreations, should be well studied and clearly understood.

"9th. When we have been overcome by temptation, we should recollect and examine seriously and deliberately all the several circumstances that contributed to our defeat.

"10th. Endeavour to maintain a spirit of fervent prayer always, and in every place."

These brief memoranda present a specimen of the correct and orderly manner in which Mr. Hey was accustomed to discuss any subject of importance that was introduced as the topic of conversation. He seldom allowed himself to talk on what he had not previously bestowed some thought; and what he had considered, was arranged with

much distinctness in his mind, it was produced with promptness and felicity, and was conveyed in a neat, perspicuous, and impressive manner.

It only now remains to record some short notices of what occurred during the last sickness of Mr. Hey, which were collected by one of his old and affectionate friends.

"It has pleased our heavenly Father to call the happy spirit of our beloved friend, to that 'rest which remaineth for the people of God.' About a quarter before six o'clock in the evening of the 23d, (March, 1819,) he took his flight to those bright regions of which he was already a citizen, (Philippians iii. 20,) on which his affections had long been placed, and towards which he has been enabled, through grace, to tread with steady steps from early youth to a venerable old age. His end was peace.

"During a great part of his illness, which was attended with much weakness, he slumbered, or was affected by slight and interrupted attacks of delirium. These were of short duration, and his friends had the relief of witnessing many lucid intervals. On Sunday morning, March the 14th, he wrote the following note to his

beloved pastor and friend, the Rev. Miles Jackson.

'My Dear Friend;

'With unfeigned gratitude, I desire to inform you that I am free from pain, (though extremely weak,) except when the hiccough comes on, which is generally excited by any exertion. I desire to be *as clay in the hands of the potter*, and to have the Lord Jesus for my strength and stay.

'WILLIAM HEY.'

"On Saturday forenoon, March 20, about twelve o'clock, as he came out of a slumber, he inquired, 'Is it day or night? What o'clock is it?' When told, he said, 'I should like to know my real state; but I am not anxious about it. I would truly wish to lie *as clay in the hands of the potter*, from the ground of my heart.'

"I saw our dear friend on the Monday morning, before his death, for the first time; he was in a kind of slumber. Miss Hey mentioned my name. He just said, with a faint voice, 'My friends are all very kind in coming to see me.' He then sunk into his previous state of stupor.

" The Rev. Mr. Jackson called upon him about half-past twelve, the same day;—he moved his hand out of the bed, and pressed Mr. Jackson's hand with his usual warmth of feeling. Mr. Jackson said, 'Shall I offer up a short prayer?' He replied, 'By all means—by all means.' During the recommendatory prayer he repeated *Amen* several times with considerable fervour; and then added, 'O God of love, make me more—— make me more ——!' and was evidently unable to finish the petition. He said, directing himself to Mr. Jackson, 'Be with thy servant!—Be with him who hath prayed for me!'

" After I left him, he revived a little and said to his daughter, Miss Hey; 'My love,—you are my love, I must take my leave of you. Farewell! Farewell!' She said to him; 'Is the blessed Jesus precious to you?' After a pause, he replied; 'Is it for me to make a confession of my faith?—My trust is in Christ.—He is my Saviour.—He is my Redeemer!—repeating the expressions more than once.

" After a short pause had elapsed, Mrs. Hey came and took hold of his hand. He looked at her and said with a pleasant voice, 'What are you come for, my dear love?

To see me before I die?—My dear wife, you see your husband laid upon his death-bed;—you see him dying.'

"At intervals he was heard to say in broken accents, 'To worship God; to worship the Lord Jesus Christ ——' These expressions were connected with other words, which could not be collected from the weakness of his voice.

"Some time after twelve o'clock, he said to Miss Hey, 'O let us awake from sin! My dear love, awake to righteousness! I die very soon.' Repeating these words several times.

"On one occasion, as he was lying with his eyes open, Miss Hey heard him say, 'Glory—praise—glory——!' as if his soul had been wrapt in holy meditation, and he saw the heavenly Canaan near.

"I called again on Tuesday morning, March 23, and found him much reduced. Mr. William and Miss Hey expressed a desire, that we should offer up our united petitions, commending his soul to God. The family was assembled, and we poured out our hearts around the bed of our dying friend. In the afternoon, Miss Hey and Mr. William Hey only being with me in the room, we rendered our humble supplications at the throne of grace.

" About twenty minutes before six o'clock, Mrs. Hey came to the bed side. She had been informed, I believe, of the nearness of Mr. Hey's departure. Feeble and trembling, I took her by the hand to conduct her to her chair; while I was leading her from the bed-side, Mr. Hey made a peculiar kind of shrill noise: I thought that it was, probably, the last effort of expiring nature. When I had placed Mrs. Hey in her chair, I returned to the bed; looked for a minute or two; but perceived no heaving of the breast. Miss Hey, who was aware of his situation, sat with her hands before her face, near her beloved parent. Mr. William Hey was sitting beside his aged mother. I went to him and said, I think your father breathes no more. He rose and stood for some minutes with his eyes steadily fixed on his revered parent, and then, after placing his hand upon the breast, retired. The silver cord was loosed,—the happy spirit had taken its everlasting flight.

" When the first emotions of affectionate sorrow had subsided, Mr. William Hey desired that we might now offer up our united thanksgiving, that the dismission of our beloved friend from the body had been so easy, and to pray that the solemn event might

be impressed upon the hearts of his children. The family was, therefore, once more assembled, and we united in prayer and praise around the mortal remains of this venerable patriarch, whose happiness we contemplated with thankfulness, and whose bright example we prayed for grace to follow; that our lives, like his, might be pious and useful, and our end, like his, peaceful and safe.

"It would have been unspeakably delightful to his family, if he had been able, as in former sicknesses, to declare his mind to them fully; but it pleased God to visit his servant with a complaint which quite incapacitated him for connected conversation. His bodily weakness was very great; but, by his own happy confession, his faith was strong. He walked with God in life,—and God was graciously with him in death.

"'Precious in the sight of the Lord is the death of his saints.'

"His departure is greatly felt by those who enjoyed the happiness of his society and the privilege of his counsels. But let us not sorrow as those who have no hope. He died in the Lord. He sleeps in Jesus. His now perfected spirit has mingled with that glorious company, who, having washed

'their robes, and made them white in the blood of the Lamb, serve God, day and night, in his temple.'"

The affecting simplicity, the tender pathos, which are so conspicuous in this little detail of the last hours of a great and good man, will render it acceptable to the affectionate friends of Mr. Hey; and with those to whom he was unknown, the natural touches of a pious and sensible heart, under circumstances calculated to awaken the kindly sympathies of humanity, will probably require no laboured apology.

"In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesu! my only hope thou art,
Strength of my fainting flesh and heart,
O let me catch one smile from thee,
And drop into eternity!" *

* Composed and recited by the late Rev. Charles Wesley, a little time before he expired.

APPENDIX

TO

PART THE SECOND.

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MR. HEY'S ADVICE TO HIS CHILDREN.

My father, wishing to have some conversation with his family, which we might consider as his dying advice, called us all together, Sunday evening, October the 15*th*, 1797, *and spoke to the following effect:—*

We sat round the breakfast-room fire in the following order: Mr. and Mrs. Hey, Mr. and Mrs. Jarratt, Miss Hey, Mr. Robert, Mr. Samuel and Mr. John Hey, Mr. and Mrs. William Hey, Mr. and Mrs. Dikes.*

* Mr. Samuel Hey went into holy orders afterwards, and was presented to the living of Ockbrook, near Derby, where he now resides.

"As we are all met together, and shall probably never all meet again, I wish to take the opportunity of having a little free conversation with you. The first thing which strikes me is, the gratitude I feel in seeing my children in health; and I trust walking in the truth. I can truly say with St. John, 'I have no greater joy than to see my children walking in the truth.' All things here are transitory, and nothing is of any real importance except the work of grace. As it is probable, yea, highly probable, that we shall never all meet again, I would have you consider these as my dying words.

"The first thing I shall take notice of, is, what I have repeatedly observed, that religion is apt to degenerate in serious families: it has grown weaker and weaker, and in the course of two or three generations has become nearly extinct, or degenerated into a mere form. Like a river dividing into streams, whose waters grow shallower and shallower, if I may be allowed the comparison, till it is lost, or absorbed, as it were in the earth. This degeneracy in religion I have observed in some branches of my own family. The remedy of this evil is to strive to grow in grace. Children are apt to do

that which their parents have done, and to be satisfied with it, *because they* have done it. You should imitate us in those things which may have appeared right to you, and avoid what is defective. If you do not endeavour to be more active and zealous in religion, you would certainly fall short. And you who have families, or are likely to have families, ought to take care that the next generation should be better than yourselves. You may easily keep up the forms which you have been accustomed to, and may, from conscientious motives, preserve a decent conduct: but these motives are defective. That our duty may be pleasant to us, we must act from love to God.

"In the second place, I would advise you to avoid familiar connexions with the world. By connexions I do not mean civilities and courtesies, which we owe to every fellow-creature; nor should we neglect to do them any kindness that is in our power; but I mean that familiarity and intimacy which is likely to assimilate us to their characters with whom we thus associate. We naturally acquire the cast of those with whom we are most intimate: (and the same may be said of books.) We ought therefore to select the

very best. The Psalmist says, 'My delight is in the saints of the earth, and in them that excel in virtue.' Some people have thought to make religion appear in a more amiable light, by mixing with the world, and relaxing a little in the strictness of their conduct, that by thus accommodating themselves to them, and making religion appear less gloomy, they might remove the prejudices to it. But this plan is a dangerous one; for though it may seem plausible, yet it is found never to answer. It is a frequent temptation of the Devil, and a very successful one: it is more likely that we should suffer from them, than they should receive any advantage from us. I have some times tried this myself, but have always been obliged to give up my ground. We should, on the contrary, avoid all appearance of evil. It is a dangerous thing to venture to the confines of vice; for when we little suspect it, we may find ourselves on the wrong side. Indeed, if we act from a right principle, that of love to God, we should not inquire how far we may go without offending him, but how much we can do for him. We know very well that, if we have any object of love, a father, husband, mother, wife, brother, sister, or friend, we do

not try how little we can do, or think how little will be sufficient in the duties we owe them, but we seek opportunities of doing whatever will most please them. Now the love of God is exactly the same principle; though when we consider the object, it is different being always joined with fear, reverence, humility and contrition. You should always suspect the world and look at it askance; for it is dreadfully treacherous and deceitful. An open profession will be of great use in preserving you from being corrupted by the world: this will oblige you to watch over your conduct, lest you should not act agreeably to it. And be assured, though your religion may testify against them and may gall them, yet they will respect you the more for being consistent. Though they will not tell a religious man this, yet you may observe from what they say among themselves, that they internally despise an inconsistent professor, far more than one whose conduct is suitable to his professions.

"In the third place. I trust I need scarce recommend to you allegiance to the Establishment, both in Church and State. I am more and more attached to the Church, and its advantages appear greater to me

every year. From what I have been able to collect from the New Testament, (and I have paid considerable attention to this point,) it is clear to me, that an episcopal government is most like that which prevailed in the first ages of the Church. There is one thing which I have frequently lamented, and which I believe I must lament to my dying day, that there are no associations of real Christians in the Established Church. Among the Dissenters and the Methodists you may have a ticket from one body of Christians to another; but with us there is no such connexion among serious professors. I would recommend this to the consideration of those among you who may be in the ministry. I think, however, taking a body of religious men in the Church, and another among the Dissenters, there is much more of the true spirit of Christianity in the former than in the latter. There are in the Dissenters of the last century, many things deserving of our imitation. I take it, there was more learning, not mathematical indeed, but classical and theological, than in the Church.* But they are now quite a different

* Is not this too strongly expressed to be readily admitted? Editor.

people. I shall not see it, but I have no doubt some of you will live to see the Methodists separated from the Church, and their descendants infidels.*

"The haughty domineering spirit is altogether opposite to the spirit of Christianity, which is meekness, submission, and peace. I hope, nay, I firmly believe, that none of you would listen to the cant terms of liberty, &c., and to those diabolical doctrines which go by the name of Jacobinism, which lead to the subversion of all regular government and order in Church and State. But, in the present state of affairs, it is particularly our duty to guard against the insinuations of evil-minded men, and to resist the further progress of these doctrines. I must say, that the ministers of the Church of England, in these difficult times, have behaved in by far a more christian-like manner than others.

"In the fourth place; let us not forget the good old fable of the bundle of sticks. It frequently happens in families, that while the children are young they have loved each other very cordially; but when they have become adults, and have separate interests,

* Might not Mr. Hey have meant, that they would probably fall into some great errors? Editor.

their affection has been considerably cooled. While they are children they look up to one common parent, in whom all their views are concentred, but afterwards, when they have families, and each has its separate interests and connexions, and the ties of brotherly love are weakened by distance and unfrequent intercourse, little jealousies arise about some temporal concerns, which create a degree of shyness; and where their worldly interests have interfered, even contentions and hatred have been produced. I would wish you to guard against these things, lest they should intrude themselves. Do not imagine that I perceive any peculiar danger in your case, but I would warn you to resist the very first risings of any such feelings in your breasts. I am persuaded you love one another most fervently, and that there is as little probability of this being the case among you as almost in any family I know. Indeed, I have endeavoured that there should be no ground for any jealousies. But you must excuse me; if I go any further, I shall be foolish.

"With respect to those of my children who have died adults, I am perfectly satisfied. When I consider how often the promising bud is blasted, and how many of those who have begun well have afterwards fallen

away; when I consider the temptations, the trials, the evils of this life, I cannot (nor did I ever) wish them back again; if a wish would bring them back I could not wish it. Though we should not all meet again here, it will be of no consequence. May we meet in another world around the throne of God! What I have said is but a little of what might be said upon these subjects. I have only given you a few hints for you to consider more minutely."

OBSERVATIONS ON THE MANAGEMENT OF SUNDAY SCHOOLS.

This Paper, with a few alterations, was sent to the Methodist Conference, held in Liverpool in 1807. *It was read publicly; but it produced no alteration in their system of teaching.*

W. H.

" 1. THE appointment of a Sabbath, which was instituted before the fall of our first parents, was an act of the greatest kindness to mankind on the part of the Almighty; and experience has abundantly proved its intimate connexion with the state of religion in general. The greatest care ought therefore to be taken in all religious societies,

that no deviation from the purity of this sacred institution should receive any encouragement.

" 2. The whole of that day should be employed in exercises of religion, giving to each its due proportion of our time; except where the necessities of our nature, or a charitable attention to the wants of others, call for our assistance.

" 3. One of the most obvious acts of private charity to others, is *religious instruction*, where it is in our power to administer it, without breaking in upon other necessary and more proper duties of the day. God has given us his holy word to be our guide to everlasting happiness; and the knowledge of that word is made necessary to all, lest any perish through lack of knowledge. It was therefore a most benevolent scheme to employ the intervals of public worship in instructing those, who, from poverty, ignorance of parents, or other causes, have not an opportunity of acquiring a knowledge of the word of God.

" 4. Sunday Schools, when confined to the purpose of religious instruction, and connected with a proper attention to public worship, are institutions of great importance to the rising generation, and

may become instrumental to the salvation of many who would otherwise be wandering in the paths of ignorance and vice. But, to make them truly beneficial, they should admit of no employment but such as is directly conformable to the appropriate duties of the day.

" 5. It cannot with truth be said, that *learning to write* is an appropriate duty of the Sabbath.

" (1.) It does not in any degree promote the salvation of the learner; and therefore ought not to occupy that time which might be employed in things that directly tend to promote his salvation. . . . .

" (2.) It is a mere worldly accomplishment, since it does not prepare a man for knowing the will of God, nor afford those opportunities for conviction and edification which reading affords.

" (3.) If it be said, that it may enable a person to do good to others, the same may be said of other kinds of learning, and of many manual employments, which yet are not suitable employments for the sabbath. The advantages of writing are remote and uncertain, under the best supposition, and therefore ought not to hinder employments more directly useful.

" (4.) Allowing, for argument's sake, that learning to write is not an unlawful employment for the Sabbath, it is certainly considered in no other light than a mere worldly accomplishment by the learners, as I know from long experience. To them, therefore, it is unlawful; and their consciences (as the Apostle argues) are by this practice defiled.

" (5.) It is also injurious to the minds of the teachers, as I very well know, lessening their reverence for that holy season which God has set apart for his own more immediate service, and preventing their own improvement, which the diligent instruction of others never fails to effect in a conscientious and spiritually minded person.

" 6. The impropriety of occupying any of the small portion of time which the intervals of public worship affords, in an employment not directly tending to the work of salvation, will further appear when we consider, that even reading itself is but preparatory to the great business of *religious instruction.*

" This great end should be constantly kept in view by the masters, and continually impressed upon the minds of the children. They ought to be reminded every time they come together, that a Sunday School is

intended singly for the purpose of educating them in the fear of God, of leading them to the knowledge of themselves and of their Redeemer, of impressing them with a deep sense of eternal things, and guiding them in the way to everlasting happiness. That the true design is not to make them scholars, but true christians, that they may glorify God here, and be meet for the society of saints and angels in glory.

"The employments which directly tend to these happy consequences, will fully occupy every moment of the time that ought to be spent in the school. I will not now enter upon the methods which facilitate their learning to read, but will suppose a child capable of reading an easy lesson. Let him be taught to understand every sentence as he goes on; such, I mean, as he is capable of understanding, that the improvement of his mind may keep pace with his learning. In the intervals of lessons, let the children be employed in committing to memory portions of Scripture, suitable prayers and psalms, or hymns. Let them be examined frequently as to the use of private prayer, and by proper forms be assisted therein. Let them learn to repeat and understand the Catechism. Let them be directed to collect out of the

Scriptures the various texts teaching any particular duty. This I have found to be a very useful employment for those who read well, and also a suitable task for them on the week days, which some executed with great propriety. Let them be taught to give the contents of a chapter in their own words; or the heads of each chapter in a whole book.

"When some excellent ladies in Somersetshire were asked by a Clergyman, who once visited their Schools, how they had brought their Sunday scholars to such a correct knowledge of the word of God, their answer was, ---by teaching them the same thing five hundred times over.

"By such employments as these, the children would receive improvement of their understandings, and would gain an extensive knowledge of the Bible. In such a course of instruction there would be no time for improper, or doubtful employments; but we might hope to see the rising generation of the poor ornaments to society, and a blessing to the nation in which they live.

"But where are the masters to be found, who, with sufficient talent for instruction, will undertake this laborious work? Here is the difficulty. It is much easier to hear

a child read a lesson, than to instruct him in the meaning of it. It is much easier to stand making pens while the children sit at their copy books, than to press upon their minds with unabating diligence, the great truths of the gospel. But yet, if Sunday Schools are to be a blessing to this land, such must be the employment of their teachers; as I have above described. They must, with heavenly zeal and unwearied diligence, labour to point out to their scholars the path of life, and exhibit in their own conduct examples of holiness.

"I cannot well express how great was my concern, when I was some time ago informed, that, in some of the Schools in this town, conducted by the Methodists, nothing but writing was taught. I could scarcely have believed this, had I not received the information from the preachers themselves. Surely this is not sanctifying the Sabbath!

"I am satisfied, that fifty-three years ago, when I first became acquainted with the Methodists, they would not have tolerated such a profanation of the Lord's day.

"I think it my duty to present this matter to the Conference for their most serious consideration, fully persuaded, that the benefit or injury of thousands of our fellow-

creatures will depend upon their determinations.

"I remain,

"With sincere regard to all who love the Lord Jesus Christ in sincerity,

"Your friend and servant,

"W. H."

"The ladies, whom I have mentioned, found the best masters and mistresses in their own scholars, who had been trained up by their excellent discipline and instruction; and if Sunday Schools were conducted on this plan, a succession of suitable masters and mistresses would probably not be wanting."

LETTER TO THE REV. JOSEPH HUGHES, ON THE TRACT SOCIETY.

To the Rev. Joseph Hughes, Battersea.

" Leeds, 1812.

" Reverend Sir;

" I HAVE often purposed troubling you with a few lines to return my thanks for your kind present of the *Religious Tracts*, in three volumes, which I received by Mr. Rawson.

" The extensive spread of these small pamphlets, I consider, as a work of great benevolence; and one can scarcely doubt, that much more good will be done by them

than can ever be known till that day when all secrets will be revealed.

"You join with me, I doubt not, in thinking, that every thing savouring of a party spirit should be omitted in these publications, which ought to be confined to the general doctrines of pure Christianity, and to the promotion of holiness in all its branches.

"With such views the Tracts have been generally written, though there are a few which might be corrected with advantage. I have one before me which does not altogether please me, and on which I should like to know your sentiments. It is entitled, *A Word for Hearers*. The first part of it, describing the doctrines which every minister ought to teach, has my entire approbation.

"The second part is also instructive and judicious.

"But I cannot agree with the sentiment expressed in the third part, — that, if we hear those ministers whose conduct is not agreeable to their doctrine, 'we are partakers of their evil deeds.' How is this consistent with our Saviour's admonition in Matthew, xxiii. 2, 3.? *The Scribes and Pharisees sit in Moses' seat: all, therefore*

whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. According to the sentiment espoused in the Tract, our Lord ought to have forbidden his disciples to hear those teachers, 'who say and do not.' Whereas, he commands us to hear and observe them as far as they teach the law of God.

"St. Paul accords with the admonition of his Divine Master. Philippians, i. 15, &c. *Some preach Christ even of envy and strife; not sincerely, supposing to add affliction to my bonds. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice.* Surely the conduct of those who preached Christ out of envy, supposing to add affliction to the Apostle's bonds, was not agreeable to their doctrine; nor would the Apostle have rejoiced that Christ was so preached, if it was unlawful to hear such preachers.

"Perhaps you will think it a weakness in me when I confess, that I do not altogether approve of the fourth part of this Tract.

"Mr. Fuller says, 'he sees churches rising up every where after the gospel model.' Now,

if the gospel has left us a model for the formation of a church, that model may be binding upon my conscience, though the minister of a peculiar congregation may not be the most clear, spiritual, or edifying. Christ has appointed certain ordinances, as well as preaching; and these I am bound to regard, though perhaps I cannot enjoy them where the best preaching is to be heard.

"I do not think that the conduct of the 'good woman in the Established Church,' nor of the Dissenting Lady, 'with her riddle,' was so preposterous as the writer of this Tract wishes to represent it. The mere hearing of a good minister is not the whole of religious duty. To hear regularly, I must become a member of some particular community, that may require of me things with which I cannot conscientiously comply: or I may have a large family to educate in some religious persuasion, which may have great weight in the choice of my communion.

"In short, I think this Tract would be improved by omitting the whole of the third and fourth sections.

"I wish to see true religion promoted by these Tracts, by keeping out of sight those things in which true Christians may,

and probably will differ; and, by enforcing, in the most striking manner, the truths of our common Christianity.

"I am,

"Reverend Sir,

"Your's, &c.

"W. H."

"To the Rev. Joseph Hughes,
"Secretary of the Religious
"Tract Society.
"Battersea, London."

A LETTER TO JOHN HARDY, ESQ. ON THE NATIONAL SCHOOLS.

" Leeds, April 21, 1812.

" Dear Sir;

" It was matter of concern to me, that you and I could not adopt the same measures at the Meeting for constituting *National* Schools (so called) in this town and neighbourhood; though I am not aware of any argument except one which you used, with which I could not agree. I have often wished to converse with you on this important subject; and shall now take the liberty of laying before you the considerations which have influenced my mind. These will probably have no effect on your conduct; but you will kindly accept them as an apology for my own.

" A desire of affording instruction to the poor seems happily to have pervaded the public mind in this kingdom; but a difference subsists in the mode of executing this benevolent design. Two methods present themselves; one, by the co-operation of men of all religious persuasions, as far as the rights of private judgment will permit. The other, by the exclusive direction of those who are members of the Church of England. Under the first class are arranged the *Bible Society* and *Lancastrian Schools*. Under the second, the *Society for Promoting Christian Knowledge*, and the *National Schools*.

" When I speak of the Lancastrian Schools, I would be understood to speak of them in their improved state, as conducted in this town; of which I shall give you a more particular account.

" Recent publications have shewn, that the Society for Promoting Christian Knowledge is equally hostile to the Bible Society, as to the Lancastrian Schools; so that the arrangement which I have made above will generally hold good. The further these two systems proceed, the more clearly will their opposition appear. The one is a system of co-operation; the other, of exclusion.

" I will consider their respective ten-

dencies and effects in three points of view;—

" 1. In their relation to the christian temper.

" 2. To the welfare of the State.

" 3. To the welfare of the Established Church.

" 1. It can scarcely be doubted, that the union of Christians of different denominations, in common acts of benevolence, has a tendency to foster a spirit of mutual love and good will; to increase that state of mind which must be the prevalent disposition of all who shall inherit the kingdom of heaven; to abate mutual jealousies; to make good men better acquainted with each other; in short, to bring down a portion of heaven upon earth. These happy effects have evidently been produced in no inconsiderable measure by the Bible Society. The experience of all who have entered heartily into the spirit of this glorious Institution bears testimony to its happy effect upon their own minds. The Lancastrian Schools have also had their share, though in a less degree, in producing the same happy effects.

" Do not the bests interests of mankind make the promotion of these desirable ends an object of the greatest consequence?

" 2. It must be allowed, I think, that the safety of a State depends much upon the union of its subjects, especially under such a Constitution as that which we enjoy, where popular opinion possesses so great weight. Now the more numerous the points of contact can be made under such a Government, the less will the community be disposed to form hostile parties, which engender mutual ill-will and endanger the public tranquillity. The more frequent the occasion can be made, wherein men of different sentiments can meet in a spirit of concord, the less will they feel themselves disposed to thwart each other, and contend about public measures. The softening effect produced by the friendly meetings of persons in political hostility, in the formation of the various branches of the Bible Society, must be felt and acknowledged by all.

" 3. No Institution, with which I am acquainted, has given such a decided pre-eminence to the Established Church as the Bible Society. And this pre-eminence has been gained, not by a fastidious spirit of exclusion, but by the friendly co-operation of all denominations of Christians. In every place where branches of this Society have been formed, the numerous bodies of Dissenters

have willingly permitted the Church of England to take the lead. And though the constitution of this Society appears to give an equality of weight to all; yet, in every place the members, especially the dignified members of the Establishment, have received a degree of respect which no self-constituted claims could procure. This is a pre-eminence which can never be lost, but by the voluntary secession or folly of the Establishment.

" The multitude cannot judge of the superior claims of this or that ecclesiastical constitution; but they can see where the greatest love of the Bible manifests itself, and must ever feel a secret attachment to that denomination which manifests the greatest love to the word of God.

" The same reasoning will apply, in a considerable degree, to the Lancastrian Schools, especially when conducted upon the improved plan now adopted in Leeds.

" When the numerous body of the poor shall see the members of the Establishment extend their charitable assistance to all denominations of Christians, without requiring a sacrifice of the rights of conscience, I cannot doubt that the Church of England will gain abundant respect, and a great acces-

sion of strength, and that even by the assistance of all denominations of Dissenters. A diligent attendance upon the Sunday Schools for upwards of fifteen years has proved this to be a fact, rather than an opinion, as far as the sphere of my knowledge has extended.

The present state of the Lancastrian School in Leeds, confirms this idea. Out of one hundred and eighty-six boys, one hundred and eight attend the Church with the full concurrence of the Dissenters. This number, being nearly two-thirds of the whole School, is attended to Church by the Master, the boys of other denominations by the Monitors. The former go to the Parish Church in the morning, and in the afternoon to St. Paul's, where they are met, an hour before the service begins, by myself and about eight assistants, who, dividing the boys into different classes, give religious instruction suited to the age and abilities of the scholars. Those who can read are furnished with Prayer Books, which they are taught to use and understand. Each boy gets the Collect for the day at home, and repeats it at Church. They learn the Catechism, which one of the Curates at the Parish Church hears them repeat; they are taught a form of private prayer, and are urged to this important duty. Their beha-

viour is regular, and their attention pleasing. I cannot devise any mode of religious instruction better calculated to inform their tender minds. It is, I think, superior both to the common Lancastrian and Sunday Schools; the former, omitting the religious improvement of the Lord's Day!; the latter, employing a great part of it in common learning. And I am persuaded, that wherever a pious minister is found, he will find some of his flock ready to assist in such a labour of love.

" We are now building a new School, to be capable of containing five or six hundred boys; and when this is finished, the old School will be given up to the Ladies of Leeds, who have already formed a Society for the education of poor girls, upon the same plan as that of the boys.

" As the erection of a new School has brought the Society into the possession of real property, Trustees have become necessary. The Deed of Trust has been settled at a General Meeting of the Subscribers upon the following plan. Thirteen Trustees are elected, of whom seven are members of the Established Church, and six Dissenters; and on all future elections this proportion is to be observed. The fundamental rules of the

School which are few and simple, are incorporated into the Deed of Trust; viz. that all the children are to attend public worship twice every Lord's Day, and at such places as their parents shall appoint; and that no book shall be used at school but that version of the Scriptures which is authorized by royal authority, without note or comment; spelling lessons and books of arithmetic excepted.

"This scheme I greatly prefer to that of the *National* Schools so called, partly for the reasons already suggested, and partly on another ground, which prevents me from joining the *National* Schools. I am given to understand, that no books are to be used in the latter, (besides the Bible,) except such as are sanctioned by the *Society for Promoting Christian Knowledge.* Now some of the books recommended and distributed by this Society contain, in my judgment, erroneous doctrine. I mean such as is contrary to the doctrine of the Church of England, as well as to the Scriptures. I will give you a few instances. There are three dialogues written by the Rev. Thomas Sikes, which the Society have sent to all their members, as particularly worthy of their notice. In this work, the author ranks the doctrines of *divine grace* and *justification*

among the things in St. Paul's Epistles, which are hard to be understood, 'which are scarcely touched upon in the Gospels,' and upon which, *he* 'touches very lightly and very seldom.' His whole work is an attack upon the Evangelical Clergy, who he thinks ought to be called *Epistle Preachers*, rather than *Gospel Preachers*. Now, when we consider that a complete revelation of the Gospel was made to St. Paul, (the principal writer of the Epistles,) who asserts in the strongest terms his divine authority, saying, in his Epistle to the Galatians, 'Though we or an angel from heaven preach any other gospel than that which we have preached,—let him be accursed.' And in the 1st of Corinthians xiv. 37; 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write are the commandments of the Lord.' What can we say of Mr. Sikes's slur upon the epistolary part of the New Testament, but that it is little short of blasphemy.

"Mr. Sikes also insists upon it, that the minister of the parish (of every parish) is 'appointed by Christ's authority;' that he is the minister whom God hath set over us, and whom it is our duty to obey and submit ourselves to;' that he is 'the shepherd

whom God hath given us, and whom we ought to follow,' &c.—declarations which neither Mr. Sikes, nor the Society for Promoting Christian Knowledge can believe, unless they believed that all parish ministers preached the same doctrine. Yet such is the Tract selected by this Society, and sent to every member as one fit to be encouraged and distributed!

"Another of their Tracts lies before me, Archdeacon Yardley on Baptism, in which, the doctrine of *baptismal regeneration* is taught; a doctrine as contrary to the Articles and Homilies of our Church, as it is to the Scriptures.*

"The Archdeacon's words are * *

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"And the same doctrine is maintained by the Bishop of Lincoln, in his late *Refutation of Calvinism.* Now the question is simply this,---Does the inward and spiritual grace, *viz.* A death unto sin, and a new birth unto righteousness, *always* accompany the outward visible sign or form

* Mr. Hey probably meant, that the manner in which the Archdeacon explains this doctrine is contrary, &c. Editor.

in Baptism? The Church of England says NO: for it declares in the Articles on the Sacraments, that 'in such only as worthily receive the *Sacrament*, they have a wholesome effect or operation.' Hence Baptism is called (Article xxvii.) 'a sign of Regeneration, or New Birth, whereby, as by an instrument, they that *receive baptism rightly*, are grafted into the Church,' &c. When, therefore, the baptized adult is spoken of as regenerate, this language is adopted on the charitable supposition, that the requisites to baptism, repentance, and faith, have preceded.

'The Homily on Whitsuntide brings forwards this subject as a matter of fact and experience, and describes the true nature of Regeneration, saying, 'Such is the power of the Holy Ghost, to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men they were before.' Simon of Samaria was baptized, but not regenerated, for his heart was not right with *God*, but he remained in the gall of bitterness and the bond of iniquity.—Acts.*

* The Editor has taken the liberty of omitting some passages, in this part of the letter, which he hopes the gentleman to whom it was addressed will excuse.

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"We have seen the fundamental doctrines of our Church, *viz.* the doctrines of man's apostacy, of faith and regeneration, denied, and the doctrines of divine grace and justification slightly touched upon by those who are to be the instructors of our youth, educated in the *National Schools.* And as I cannot consent to such instruction, I am compelled to adopt a plan which I conceive to be more consonant to the Holy Scriptures and the doctrines of our Church.

"I love the Church of England, but I love it for the purity of its doctrines and the spirituality of its worship. Let these be removed, and it will lose that which makes it amiable in my sight.

"I remain, &c.

"W. H."

CATHOLIC QUESTION.

II

Substance of a Speech delivered in the Choir of the Parish Church of Leeds, at the Public Meeting on the Catholic Question, at which it was agreed to petition Parliament against their Claims, held in the Chancel of the Parish Church on Friday, the 23d of February, 1813.

" Gentlemen ;

" It is little more than twenty-four years since we met in this place (the parish church) to offer up our solemn thanksgiving to Almighty God, for his gracious deliverance of this nation from popish tyranny and arbitrary power. Our joy was then great, and our thanksgiving sincere. How distant from our expectations was it then, that

we should, in so short a period, meet again to consider, whether the blessings which we then celebrated are worth preserving. Yet so it is. Many pulpits at that time set forth the great mercies which this nation derived from the revolution in 1688, the anniversary of which we were then celebrating. An excellent discourse was preached at Mill-Hill Chapel in this town. But as I am not in possession of that discourse, I will present you with an extract from another, preached by an eminent dissenting minister, Dr. Kippis, November the 4th, 1788, before a Society for commemorating the revolution. 'We shall with pleasure adhere to the testimony of Mr. Hume, who, in speaking of the æra subsequent to the revolution, hath made use of the following language;---'So long and so glorious a period no nation almost can boast of; nor is there another instance in the whole history of mankind, that so many millions of people have, during such a space of time, been held together in a manner so free, so rational, and so suitable to the dignity of human nature.' Surely, Gentlemen, such a state of happiness as this should not be endangered on slight grounds. Some weighty and imperious reasons should be given, before we subject such a blessing

to the slightest risk. But now we are called upon to abandon our happy Protestant Constitution, for the purpose of gratifying the wishes of a small number of a small part of His Majesty's subjects. Have the horrors attendant upon the French Revolution been insufficient to shew us the danger of breaking down an established constitution? The French Government was certainly not the best; yet what have been the consequences of those fine improvements which were at first held out to mankind?---First anarchy, then despotism. It was some years ago calculated, upon the best documents that could be obtained, that not less than five millions of our fellow-creatures had perished by that awful experiment. Let us learn wisdom by such dear bought experience.

" We were flattered by James the Second with the great benefits that would arise to the nation by setting aside all restraining laws. His arguments for admitting the Papists to the full possession of political power were such, that we might almost fancy we were hearing Mr. Grattan, while reading the King's declarations made within one year of his abdicating the Government. But our ancestors were not cajoled with all his

flattering encomiums on liberality, and his descriptions of the blessings to arise from the union of all parties. They acted wisely. They saw the snake in the grass, and knew that it had not lost the power to bite. They fortified our Protestant Government with fences, which they thought would never be broken down. But our liberality, it seems, must destroy the fruits of their caution.

"Those who wish to preserve entire our happy Constitution, are now charged with *intolerance*. Such a charge is founded on a strange perversion of language. *Toleration* is as well understood as any word in our language. It is the liberty of worshipping God according to the dictates of our own conscience. And do not the Roman Catholics enjoy this privilege with as much security as any other of His Majesty's subjects? Yet, Mr. Locke, whose Treatise on Toleration has always been considered as a standard work on that subject, declares, that the doctrines of the Papists, and their subjection to a foreign power, render them unfit to be tolerated in a Protestant State.

"'Those are not to be tolerated by the Magistrate, who do not own and teach the duty of tolerating all men in matters of

mere religion: or, who teach that faith is not to be kept with heretics, or assert that kings excommunicated may be deposed, or who acknowledge themselves bound to obey a foreign power.' 'Nor does the frivolous and fallacious distinction between the Court and the Church, afford any remedy to this inconvenience, especially, when both the one and the other are equally subject to the absolute authority of the same person, who has not only the power to persuade the members of his Church to whatsoever he lists, either as purely religious, or as in order thereunto; but also can enjoin it them on pain of eternal fire.' page 59. I do not, indeed, restrain my ideas within the limits here prescribed by Mr. Locke, but I conceive the persons here described to be unsafe guardians of a Protestant Government.

"The Roman Catholics, in every part of the United Kingdoms, now enjoy every privilege that can be justly called a *claim* from any subject. They enjoy personal security, the protection of property and religious liberty. All beyond these is *power*, which is not a matter of *right*, or *claim*; but is distributed by the State in such a manner as shall best subserve the public

welfare. It has been said, that 'every incapacitating law is penal.' But this political dogma has no foundation in truth. Our mixed government requires checks on every branch. These are provided by incapacitating laws, which are the very foundation of our liberties. It was never supposed, that the great multitude of persons in this kingdom, who are not possessed of a freehold of forty shillings per annum, are on that account in a state of punishment; yet they are incapacitated for giving a vote in County Elections. We do not conceive a gentleman whose estate only amounts to five hundred pounds per annum, to be in a penal condition; yet he is under the incapacity of representing a County in Parliament. The elective franchise is denied to great numbers, endowed with both literature and wealth, because they are under the influence of the Crown.

"And lastly, the highest personage in the kingdom, the Sovereign, is under restraints which the meanest of his subjects would be unwilling to submit to. He is incapacitated from choosing either his religion, or his wife. These considerations demonstrate, that *power* in a State is not conferred on any one for the gratification of the person who is to

possess it, but for the benefit of those over whom it is to be exercised. The Roman Catholics in Ireland have peculiar privileges. They can vote in County Elections, and are even capable of acting as Magistrates. without submitting to the usual test. They can accept all military and naval commissions, except those of principal command. They cannot, in any part of the United Kingdom, sit in either House of Parliament, be Judges of the Supreme Courts, or act as Privy Counsellors. They are only disabled from occupying such high offices in the State, as might give them a degree of power or influence dangerous to the Constitution. They demand, however, the removal of all political disabilities, and to be placed exactly on a footing with the Protestant subjects of the realm. Let us inquire whether this can be done in consistence with the safety of our Protestant Constitution in Church and State. The advocates of the Roman Catholics in Parliament declare that, they plead for nothing inconsistent with this safety. We are therefore clearly at issue upon this point. Sir John Cox Hippesley says, 'No man could deprecate those concessions more than myself, if unaccompanied with such securities as

might satisfy the minds of the most timid, in a rational view of their nature and extent.' Speech, April the 24th, 1812; page 46. And Lord Grenville declares to Lord Fingal, his attachment to the civil and religious establishments of his country; and says, 'that their inviolable maintenance he has ever considered as essential to its dearest interests.' But what are the securities on which we are to depend for the safety of our establishments? Though the subject has been brought before Parliament for several years, we have not been clearly informed of their nature and extent. These ought to have been distinctly pointed out and printed in a Bill, that not only the Members of Parliament, but the whole kingdom might have had the opportunity of considering their validity. I know of only two modes of security for our Protestant Government. The restraining from power those whose principles may be considered as injurious, or the accepting of their protestations and oaths that they will not injure it. The former was the method chosen by our ancestors at the Revolution. It is simple and efficient. The latter I consider as ineffectual and nugatory. Admission to power on the security of oaths, begins with

breaking down the fence you mean to set up. No oath can be more solemn than that which sanctions the compact of the sovereign with his people. Having broken this, how can you expect the stability of any other?

" The conduct of modern Roman Catholics, as well as the doctrine of the ancient, and (with them) *infallible* councils, shews, that protestations are of little avail where the interests of the Romish Church are concerned.

" In 1768, when an oath of allegiance to be taken by the Roman Catholics of Ireland was in the contemplation of Parliament, containing a declaration of abhorrence of the doctrines, that faith was not to be kept with heretics, and that princes excommunicated by the Pope, might be deposed or murdered; Thomas Maria Ghillini, the Pope's Legate at Brussels, made the following observations on that oath, in four letters to the Archbishops of Ireland; that ' these doctrines are defended by most Catholic nations, and the Holy See has frequently followed them in practice; that as the oath is, in its whole extent, unlawful, so in its nature it is invalid; that it can by no means bind or oblige consciences.'*

* See Supplement to Hibernia Dominicana. p. 225—1772.

" It was with reference to, and to guard against these dangerous popish tenets, that the following clauses were inserted in an oath of allegiance, intended to have been taken by the Roman Catholics of England, in 1790.

" ' I do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical that damnable doctrine and position, that princes excommunicated by the Pope, or by authority of the See of Rome, may be deposed or murdered by their subjects,' " &c.

[Here the whole oath, renouncing the obnoxious tenets of Popery, relative to civil government, was read.]

" Before this could receive the sanction of the Legislature, it was condemned by the Vicars Apostolical of the western, northern, and southern districts, in an encyclical letter addressed ' To all the faithful Clergy and Laity of those districts.' "

[Here an abstract of the letter was read, in which the oath is condemned; its condemnation said to be sanctioned by the *Apostolic See:* and it is further declared, that ' the faithful ought not to take any new oath, or sign any new declaration in doctrinal matters; or subscribe any new instrument

wherein the interests of religion are concerned, without the previous approbation of their respective Bishop. Submission to this declaration was required. They further declare, that the assembly of the Catholic Committee has no right, or authority, to determine on the lawfulness of oaths, or other instruments whatsoever, containing doctrinal matters.']

He then proceeded:—

"On these authentic documents, Gentlemen, I would observe, that the obnoxious tenets contained in this oath, and which are subversive in their effects of our Protestant Constitution, are the doctrines of the Romish Church. If they are not, why is the oath objected to?

"No Protestant would scruple to take this oath, because the doctrines contained in it are not the doctrines of Protestants. The Romish Church is not therefore falsely charged with holding these tenets, whatever protestations individuals of that Church may make respecting their own sentiments. When we deal with Roman Catholics, as a body, we must reason upon the tenets of that body.

"Again. It appears from the encyclical letter, that the See of Rome does interfere in regulating the allegiance of Roman Catholics

to Protestant Governments. The plea, therefore, of certain Roman Catholics, that they submit to that See only in spiritual matters, but owe no subjection to it in matters relative to their allegiance to their temporal sovereign, is clearly nugatory. The conclusions which I here make are supported by the whole history of the Romish Church. When the Emperor and the Roman Catholic Princes of Germany concluded the Treaty of Westphalia with the Protestant Princes, they mutually bound each other, by a solemn oath, to the observance of it. On which Pope Innocent X. published a Bull, pronouncing the oath to be null and void, as *no oath could bind them to heretics.**

"It is true that, five foreign Universities have been consulted, and have denied these obnoxious tenets; but they are allowed to have been contained in the fourth Lateran and other General Councils, which are uniformly held to be infallible. Dr. Troy and others have wished to evade this testimony by asserting, that the decrees of the fourth Lateran Council on these subjects were not decrees on points of *faith*, but of *discipline*. Sad prevarication!

* See Hornbeck's Examen Bullæ, &c.

" The insufficiency of the protestations of modern Catholics is clearly shewn in their conduct respecting the *Veto*. At first, they professed to make the concession of allowing the King a negative in the choice of Irish Bishops; and Dr. Milner (a titular Bishop in England, and their accredited agent) authorised the Duke of Norfolk and Mr. Grattan to declare this in Parliament; but afterwards he declared, ' that he would shed the last drop of his blood rather than consent that the King should have any influence, direct or indirect, in the appointment of Roman Catholic Bishops.' After which declaration he was again appointed the Roman Catholic Agent in England.

" It is asserted by some of the advocates for the *Catholic Claims*, that the Roman Catholics are changed. I wish that the gentlemen who make this assertion would inform us, what were the doctrines of the Romish Church before this change took place. I will then inform them what their doctrines now are; for the idea of a *change* in an *infallible* church is absurd. The decrees of *general councils* are universally held to be infallible by the Roman Catholics. And though some who are acquainted with the

history of the Romish Church, must acknowledge that the Popes have not always been infallible, as some of them have made erroneous decisions in matters of literature, yet they hold themselves bound to obey the dictates of the Holy See; and this amounts to practical infallibility.

" Dr. Troy, the present titular Archbishop of Dublin, thus applies the doctrine of infallibility to the Pope, as well as to the General Councils. In his Pastoral Instructions, page 76, he says; ' General Councils are not absolutely necessary; as from various circumstances the assemblies are difficult,* they on such occasions apply to their supreme head the Bishop of Rome, whose decrees on doctrinal points of faith and *morals* are respected by all Catholics, whether they consider him as infallible or not. The acquiescence of the majority of Bishops in these decrees of the Apostolic See, renders them *decisive* and *infallible.*' The same author says, ' The religious opinions of the Roman Catholics, being *unchangeable*, are applicable to *all times.*'

" And the learned Advocate of the Roman

* Probably, this means, the assembling of them is difficult. Editor.

Catholics, Mr. Plowden, assures us, that 'if any one says, or pretends to insinuate, that the modern Roman Catholics, who are the objects of the late bounty of Parliament, differ in one *iota* from their predecessors, he is either deceived himself, or he wishes to deceive others.'*

"The same doctrine is now taught in Maynooth College, in a *treatise concerning the Church*.

"'The true Church must be *infallible* to be a true Church; it must be unalterable in doctrine because infallible. No existing Church but the Church of Rome has such a characteristic. And it is necessary to be in the true Church to obtain salvation.'"

[Supposing that many in the large company assembled might be unacquainted with Maynooth College, he here gave a short description of the Institution, and mentioned the liberal stipend allowed to it by Government.]

"I have already laid before you, Gentlemen, the sentiments of Mr. Locke, that, 'That Church can have no right to be tolerated by the Magistrate which is constituted on such a bottom, that all who enter into it

* See "The Case stated," page 17.

do thereby deliver themselves up to the protection and service of another Prince. For by this means the Magistrate would give way to the settling of a foreign jurisdiction in his own country, and suffer the people to be listed, as it were, for soldiers against his Government.'

" Now, as the Roman Catholics are under the absolute control of a foreign power, to whom they must yield implicit obedience; it is impossible that they can give sufficient security to a Protestant Government. We may learn this from the declaration of our great enemy Buonaparte, who thus addressed his Legislative Assembly in 1809:—

" ' It has been demonstrated to me, that the spiritual influence exercised in my State by a foreign Sovereign, is contrary to the independence of France, to the dignity and *safety* of my throne.'

" This obedience to the See of Rome is maintained in a variety of ways, by the control which auricular confession, and the power of absolution and excommunication afford to the Ministers of that See, as was strikingly displayed in the late rebellion in Ireland. History supplies us with a vast variety of instances in which the several Popes exercised a supreme power in the dominions of

other Princes. Those contained in our own history may suffice for proof.

" Queen Elizabeth was excommunicated by Pius V. who absolved her subjects from their allegiance to her. And the claim of temporal power was more recently shewn in the conduct of Pius VII., who crowned Buonaparte, calling him ' the Holy Father's Dear Son in Jesus Christ,' (in his allocution to the Secret Consistory,) and thereby transferred the allegiance of the people from their lawful Sovereign.

" This conduct of the Pope towards Buonaparte was approved by the Irish Bishops, who met in Synod at Tullow, June 6, 1809. They solemnly decreed, ' That the Holy Father, Pius VII. had only yielded by the Concordat what the dreadful exigencies of the times demanded from a true shepherd of the christian flock; and that in his measures for the restoration of the Catholic unity in France, he had *solidly*, and agreeably to the spirit of the sacred canons, exerted the powers belonging to the Apostolic See.'

" This claim of temporal power seems pretty clearly set forth by Dr. Troy, in his Pastoral Letter, 1793, in which he says; ' The Catholics are obliged to believe, as

an article of their faith, that the Pope, as successor of St. Peter, is the supreme visible head of the church on earth, and the centre of Catholic unity, with a primacy by divine right of *real authority* and *jurisdiction* in the Universal Church; and that Catholics owe him canonical respect and obedience on that account.' The oath taken by the Catholic Bishops is to the same purport. 'I will, to the utmost of my power, observe the Pope's *commands*, and make others observe them.'

"The enmity against Protestants is kept up by an annual execration of them at Rome, on the Thursday in Passion Week. 'We excommunicate and curse all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, and Heretics, and whomsoever shall receive, defend, or favour them.'

"Before the removal of several disabilities under which the Roman Catholics remained prior to the reign of his present Majesty,* their petitions had an air of moderation, very different from the assuming language now adopted. But their late conduct affords a sad presage of the effect

* This speech was delivered in the reign of George the Third.

to be expected from further concessions. It is a fact which cannot be denied, that their discontents, and violence of language, have risen in proportion to the favours granted to them. The violent and inflammatory language used in their late conventions, sufficiently developes the temper of their minds. They now *demand* what is inconsistent with the preservation of our Protestant Government, and declare that, nothing less than a full compliance with their demands will give satisfaction.*

" Mr. Keogh, who received the thanks of the whole body of Irish Papists, June the 12th, 1810, thus writes to Lord Grenville, on the Veto.

" ' Catholic Emancipation, if an insulated question, must, in every view, be undesirable. Taken by itself, it means, for Lord Fingal a seat in Parliament; for Mr. Bryan a troop of horse. To satisfy the people of Ireland, there must be means adopted which the poor man will feel in his cottage; there must be a total change in the whole system of government. There must be the abolition of tythes; the annulling of all cor-

* See the Speech of Counsellor O'Gorman, as given in the public papers.

porate bodies, including the University; there must be the resumption of the misapplied revenues of the intrusive church.'

"And the Committee of Grievances, appointed by the Dublin Convention, thus speak; 'The right of the Catholics to *demand* not only the removal of all parliamentary and official disabilities; but the utter abolition of all Corporations; the acknowledgment of the full and *unlimited* jurisdiction of their Church over marriages; the unrestrained exercise of the power of excommunication; the revival of her lucrative trade of endowments and bequests; actual facilities; marked public encouragements; and a befitting share of the public revenue for her ancient and unbroken hierarchy, a hierarchy not belonging to a sect in the nation, but to the people of Ireland, claiming as a nation the establishment of its *national* worship.'

"When Lord Grenville declared, as before-mentioned, his attachment to the establishments of this country; Mr. Keogh replies with contempt; 'And really, my Lord Grenville, do you figure to yourself any fellow-feeling of my Lord Fingal, about the increased security of your religion? Can England entertain the absurd notion of exciting the

sympathy of Ireland in wishes for the inviolable maintenance of your religion? Indeed, this is too glaringly absurd.'

"And Dr. Milner asks,—'If it is possible that, as a guardian of the Catholic religion, he could be expected to pledge his consent to the making of an adequate provision for the maintenance of a Protestant Establishment?'—No, they would not be weak enough to erect a Protestant College, with an endowment of eight thousand pounds per annum for the education of students in divinity. Yet this sum, granted to the Irish Catholics, is treated with contempt by the Committee of Grievances.

"Let not those who dissent from the Established Church imagine, that Catholic ascendancy will shew them any favour. If high offices in the State should ever give sufficient power, they may rest assured, that the distinction of Churchman, Presbyterian, Independent, &c. will vanish; and we shall alike be overwhelmed in one indiscriminating mass of destruction."

[He then proceeded to give a short account of the horrid effect of popish ascendancy towards Protestants, as manifested in the cruelties of Queen Mary's reign:—in the Massacre of St. Bartholomew; the

Irish Rebellion in 1641, and in that of 1798. In the last of which, the most solemn declarations of loyalty, sanctioned by oaths taken in the Romish chapels and transmitted to the Irish Government, were only cloaks to conceal the rising rebellion, and to make its eruption more sudden and destructive. And as the authority of Mr. Pitt had been quoted to shew, that the rebellion in 1798 was not a religious war, he gave a more particular explanation of this case. Allowing that the rebellion, as far as it related to the first contrivers, was not a religious contest, but the work of a set of revolutionary Jacobins who wished to detach Ireland from England, and raise an independent democracy. But the instruments made use of by these men, *viz.* the Irish Priests, entered upon it as a religious war, and prosecuted it for the destruction of all Protestants. He alleged a variety of facts in proof of this view of the subject.]

After some other gentlemen had spoken, he rose again to express his desire, that nothing which he had said might be construed as a reflection on any peaceable Roman Catholic. He declared his belief, that as much humanity and fidelity might subsist in one of this persuasion as in any other person.

He acknowledged the eminent piety which had shone in persons of all ranks in the Romish Church, mentioning a Fenelon among their Bishops; a Pascal among their Philosophers; and a Thomas à Kempis among their Priests. He requested that what he had said, might be applied to them only as a body, which by their principles were subject to the control of a foreign power.

The Assembly was large, and the majority in favour of the Petition against the Catholic Claims was very great. As far as could be seen, in an elevated situation, there seemed to be nine hands held up for one against it.*

* In order to account for some passages introduced in two or three different parts of the Speech, it will be proper to inform the reader, that it was transmitted, in the form of a letter, to a distinguished Member of the House of Commons.

FINIS.

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ERRATA IN PART THE FIRST.

PROFESSIONAL LIFE.

Page 11, line 13, *for* " Munro," *read* " Monro."
Page 17, line *ult. for* " his," *read* " this."
Page 38, line 23, *for* " subject," *read* " subjects."
Page 54, line 19, *for* " a seal," *read* " the seal."

PROFESSIONAL WRITINGS.

Page 46, line *ult. for* " or," *read* " and."
Page 65, *Note, for* " Sivveus," *read* " Sivveus."
Page 81, line 24, *for* " testicles," *read* " testicle."
Page 82, line 18, *for* ditto, *read* ditto.

ERRATA IN PART THE SECOND.

MORAL AND SOCIAL LIFE.

Page 88, line 18, *dele* " persons."
Page 122, line 8, *after* " he," *add* " for."
Page 145, line 1, *for* " those," *read* " these."
Page 151, *Note*, line 17, *for* " leaves," *read* " leave."
Page 299, line 7, *for* " would," *read* " will."

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